The Nation.

NEW YORK, THURSDAY, MAY 19, 1892.

The Week.

THE House Committee on Civil-Service Reform has agreed, with only the dissenting vote of one Republican among all its members of both parties, to report a bill designed to exclude political influence from the 61,000 fourth-class post-offices of the country. The bill provides that the country shall be divided into postal districts, and that, when vacancies occur, open competition shall be announced by Post-office inspectors, who shall recommend the best man to the Postmaster-General, after receiving the applications and examining the facts. In the 27,000 offices where the compensation exceeds $100 a year, inspectors are to make personal visits before reporting, except in cases where there is only one applicant, when the inspector may, if he thinks best, recommend the applicant for appointment, without visiting the locality. The bill forbids Congressmen and other Federal officers to make recommendations or interfere in any way with appointments, and prohibits appointments or removals upon political grounds. These latter provisions, of course, apply equally to the 34,000 offices exempt from personal visits by the inspectors in choosing postmasters, the reasonable expectation being that, if politics is excluded from the more important places, there will be little attempt to evade the law in filling the smaller ones. The Committee estimate that the extreme cost of the proposed system would be only $60,000, and that probably the present force of inspectors would need but a slight increase in numbers to carry out the provisions of the bill in connection with their other duties.

Secretary Blaine's method of getting rid of Mr. Frederic Bancroft, the Librarian of the State Department, in order to secure his place for a personal follower, is eminently characteristic. Mr. Bancroft's abilities and capacity being beyond question, and his conduct of his office having been such as to make his removal on charges of any kind impossible, Mr. Blaine does by trick what he does not venture to do directly. Without consulting Mr. Bancroft's wishes or inclinations—in fact, without consulting him at all—he sends his name to the Senate as a nominee for United States Consul at Brunswick, Germany, knowing perfectly well that he will not consent to accept the place, but knowing also that the nomination will practically dismiss Mr. Bancroft from the service, and at the same time trick him into silence about the manner in which his dismissal was accomplished. While this performance, so glaringly unjust to a faithful and efficient public servant, may not be a violation of the letter of the Civil-Service Law, it is a plain violation of its spirit. If Mr. Blaine, as the head of the State Department, is capable of such treatment of a subordinate in one instance, it is more than likely that he has been guilty of similar conduct in other instances; and we trust that Congress, taking the Bancroft case as a starting-point, will institute a thorough inquiry into the methods which have been pursued in the Department during Mr. Blaine's incumbency.

A new Corrupt Practices Act has been reported from the Committee on Election Laws of the Massachusetts Senate, and its advocates are sanguine of its passage by both houses. It has been drawn by the same group of reformers who gave the State its Civil-Service Reform and Ballot-Reform Laws, and is somewhat similar to its predecessors which failed of passage through the Legislatures of 1889 and 1891. The measure requires sworn publication after election, by both candidates and committees, of detailed accounts of all money received and expended. Any person other than a candidate or committee-treasurer, who, acting under authority from a committee, receives or expends money or its equivalent, must also file similar sworn accounts. In addition to giving the amount received, the name of the person or committee from whom it is received, and the name of the person or committee to whom the disbursement is made, the sworn returns must "give the date and amount of every existing unfulfilled promise or liability, both to and from such committee remaining uncancelled and in force at the time the statement is made, with the name of the person or committee to or from whom the unfulfilled promise or liability exists, and clearly state the purpose for which the liability was made or incurred." Voluntary contributions from candidates are permitted, but committees are forbidden to demand or solicit them, and candidates are permitted to defray travelling expenses and other personal expenditures without including the money so expended in their sworn returns. The courts are given full equity powers to compel the filing of statements after election, or the correction of defective returns, on petition of a candidate or of five qualified voters. Violation of the provisions of the act which forbid a candidate to offer money in return for a nomination or a vote, and which forbid the soliciting or demanding of contributions, is punishable with a fine of $1,000, and failure to file statements is punishable with a fine of not less than $1,000, or imprisonment for not more than one year, or both fine and imprisonment. The bill is novel in some respects, but on the whole seems to us to be a less stringent measure than its predecessors.

Prof. McCook, in his talk on tramps in the Hartford Board of Trade rooms, took up the venal vote of Connecticut. Taking for thorough investigation fourteen representative towns, he stated these as his conclusions:

> "The average percentage of venal voters is 16.1, taking the first four towns at their minimum figure. The range in prices is from $2 to $20, and higher figures are commanded here and there in exceptional cases. These towns are in two counties. None of them is very small, none very large. Their average population is within twenty-eight of the average of the towns in the State outside our four largest cities. In short, I know not why they may not be said to be fairly representative in every respect. On which account I am convinced that if any one were to say that 25,000 of our 166,000 Connecticut voters are purchasable, he would not be very far from the truth, while 12 per cent., or 20,000, would probably be a conservative estimate, and 17,000, or 10 per cent., a very safe one. There are towns in which more than 50 per cent. of the voters have been for sale."

Prof. McCook denied that all these venal voters are "either drunkards, or reprobates, or foreigners." In some sections he found that the purchasable vote "is of pure Connecticut stock, though of that stoop-shouldered, shambling, seedy, shiftless stratum which seems to be the outcome of constant intermarriage for generations, together with addiction to hard cider, or worse." In fact, Prof. McCook found reason to believe that corruption is worse in some of the decayed country towns than it is in the cities. This is a conclusion which the observation of others more than bears out. "Practical politicians" of Connecticut—of both parties—have more than once confessed that when it was the purpose to "buy up" the State, the greater part of the money was "placed" in the back-country towns. Prof. McCook states that where there is "small appeal to enterprise or ambition, where the soul is hardest, money most rare, cities most remote," there the percentage of corruption "seems to be the highest." While a part of this venal element is composed of persons "otherwise respectable and even exemplary," it is principally drawn from the "hoodlum" class—the same class which furnishes a large proportion of tramps.

Prof. McCook's remedy is a radical one—more radical than any scheme of ballot reform, however perfect. It is the disfranchisement of the criminal class. He added that he did not want to know which political party would be the more benefitted, for "it would relieve them both." He thought it "barbarous" to allow physical disease to spread by allowing contaminated tramps to roam at large; yet the nation could stand that. But it could not continue to prosper "if we allow the balance of political power to repose permanently in

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the hands of the degraded and unhappy beings who now hold it." Those who think that Democrats are invariably in favor of giving the ballot to the degraded will be interested to learn that no one present more strongly approved Prof. McCook's position than did A. E. Burr, editor of the Hartford *Times*. He declared that he had been advocating for twenty years the disfranchisement of the buyer and seller of votes. Mr. Burr has long been one of the most prominent Democratic leaders in Connecticut.

The Bellamy party in Massachusetts have been petitioning the Legislature to allow municipalities to establish coal-yards and sell fuel at cost. The Legislature referred the question of its constitutional power to grant such permission to the Supreme Court, and that tribunal, by a vote of five to two, decides against the scheme. The decision says that the fundamental question is whether the carrying on of such a business can be regarded as "a public service," and holds that there is no necessity for municipalities to undertake this form of business any more than many others which have always been conducted by private enterprise. "If," the opinion concludes, "there be any advantage to the inhabitants in buying and selling coal and wood for fuel at the risk of the community, on a large sale, and on what has been called the coöperative plan, we are of the opinion that the Constitution does not contemplate this as one of the ends for which the Government was established, or as a public service for which cities and towns may be authorized to tax their inhabitants." Under this decision the Bellamyites must turn their attention to securing an amendment of the Constitution, which is a good deal slower and harder than getting a bill through the Legislature.

A Mexican citizen was on Monday arrested in San Antonio, Texas, for having entered this country. The reason was that he was a "Chinese person or person of Chinese descent." Under the terms of our latest Chinese Exclusion Law, such persons, even when they are "subjects or citizens of some other country" than China, are at once to be removed from our sacred soil of liberty. They are to be deported to their adopted country, "Provided, that in any case where such other country of which such Chinese person shall claim to be a citizen or subject, shall demand any tax as a condition of the removal of such person to that country, he or she shall be removed to China." When this enlightened measure was debated in Congress, much was said about its being in violation of our treaties with China, as it undoubtedly is. This case shows how it also may involve us in violation of treaties with other countries. We have a treaty with Mexico guaranteeing Mexican citizens the same protection in this country as that given our own. Yet we proceed to arrest a Mexican citizen upon no ground but the fact that we do not like his ancestry. Suppose Mexico were to pass a law putting a like stigma upon an Irish person or person of Irish descent, and ignore the fact that he might be an American citizen nevertheless. We fancy there would be a good deal of foaming at Washington. The Mexican Government has been appealed to by the Mexican Consul at San Antonio, and we should think it might have something forcible to say.

The refusal of the English Government to allow Newfoundland, apart from Canada, to negotiate a trade convention with the United States is but an added embarrassment in what was already a complicated and difficult question. That the Canadian Government is in a perplexing situation is shown by the attempts it has made to extricate itself. Some form of commercial understanding with our country it undoubtedly desires, but its road seems blocked at all points. Unrestricted reciprocity would be impossible unless the Canadian tariff as against all other countries were to be made the same as ours, and that is out of the question. The Canadian proposals for a limited reciprocity have been very coldly received at Washington, and promise no present relief. As little hope lies in the direction of the resolution adopted by the Canadian House of Commons the last week in April, by a vote of 98 to 64, that whenever "the products of the Dominion are admitted to British markets on more favorable terms than those of foreign countries, Canada will be prepared to grant corresponding advantages in the shape of reductions of duties upon British goods." The London *Economist* makes a destructive analysis of this proposition. Canadian goods are already free of duty in England, so that the proposal is for Great Britain to tax the corresponding imports from other nations. In 1890 England took £10,305,900 of the chief articles of Canadian export, but in the same year imported £78,756,600 of the same classes of goods from other countries. Thus the proposition is that England tax her subjects on seven-eighths of their purchases of the goods in question, for the sake of getting a reduction on British exports to Canada. But the latter, all told, were under £7,000,000 in 1890, and to put a tax on £78,000,000 of goods bought in order to get rid of a tax on £7,000,000 of goods sold is a losing business. Moreover, as the *Economist* points out, for England to levy such discriminating duties would be infallibly to provoke retaliatory legislation in other countries where the resulting losses of British trade would several times outweigh all that could be gained in Canada. Unless, therefore, John Bull loses his business sense, this "message of good will to the mother land," as Minister Foster called it, will not meet with the desired response.

The "no-thoroughfare" which thus confronts the Canadians in every direction in which they have tried to go, may induce them to give more attention than they otherwise would to the advice which Earl Grey offers them in his lately published pamphlet on the 'Commercial Policy of the British Colonies and the McKinley Tariff.' The veteran statesman maintains that the same arguments which induced England to adopt the policy of free trade in 1846 ought to lead Canada to adopt the same policy now. He reasons that such a step would be the very finest stroke of retaliation for the McKinley Bill. It would so reduce the cost of living and of production in Canada that it would greatly increase the power of Canadians to compete with Americans. Indeed, the theory of the latter is, of course, that the Canadians are already too strong for us and must be shut out of our markets. Earl Grey would have due notice given of such a change of fiscal policy, so that the protected manufacturers might have time to adjust their business to the new conditions. He also argues that the presence of a large body of English-speaking people just across the American border, able to obtain all the necessaries of life at a greatly reduced cost, would be so powerful an object-lesson to the American people that it would contribute mightily to the movement for a reform of the American tariff.

Nothing shows more plainly the drift of opinion in the Democratic party on the silver question than the resolution adopted by the Democrats of Missouri on Wednesday week. We put it in parallel columns with their platform of two years ago:

MISSOURI, 1890.	MISSOURI, 1892.
We are in favor of the free and unrestricted coinage of silver and the increase of currency to meet the legitimate demands of trade; and we believe that the power to issue and control the volume of such circulation should be assumed by the Government.	We hold that it is the duty of the Government to *readjust the coinage ratio* and keep its mints open for the free coinage of both metals, instead of discontinuing the coinage of either for the derangement of commodity values and the contraction of the currency below the natural basis of supply.

To "readjust the coinage ratio" evidently means to make the silver dollar equal to the gold dollar in intrinsic value, for the time being at all events; because if we are to break loose from the dollar of the fathers (16 to 1), it would be mere child's play to adopt any other than the true commercial ratio. We do not know what Mr. Bland may think about this resolution, but it strikes us that it makes the ground rather shaky under his feet. There is some improvement in the Iowa Democratic platform, but not much. Last year the Iowa Democrats not only demanded the free coinage of silver, but also a law forbidding the making of gold contracts. They have dropped

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the latter out of their collection of curiosities, and they have adopted the phrase "free bimetallic coinage" in place of "free coinage of silver," which they used last year. There is supposed to be a difference between free bimetallic coinage and free coinage of silver, but David B. Hill is the only man who knows what it is, and he will not tell.

The Western Democrats are practically solid in favor of Cleveland, and it is already evident that the Southern Democrats will be about as nearly unanimous. There are only two States in which the Bourbon element has ever seemed likely to show much strength—Virginia and Georgia—and in both of them it has now collapsed. Richmond was the stronghold of the reactionaries, and the primaries in Richmond on Thursday resulted in the choice of sixty-three Cleveland delegates out of ninety-eight. In Georgia the Atlanta *Constitution*, which has made an unseemly spectacle of itself most of the time since Grady's death, set out to carry the Democratic State Convention for Hill; but enough delegates have now been elected to show that Cleveland will have two-thirds of the Convention, and the *Constitution* people are trying to compromise on an "uninstructed" delegation. In both of these States the opposition to Mr. Cleveland has represented the spoils-seeking and commercial element in the party, whose hostility to him everywhere is one of the chief ingredients in his popularity.

The fine of $5,000 imposed by the English court upon the London correspondent of a New York paper, for sending a scandalous and false "special cable despatch" to this country about an actress, is likely to have a depressing effect upon a flourishing international newspaper industry. During the past five or six years there has been a fierce competition in progress among the "bright, brainy, breezy" newspapers for "exclusive" accounts of European scandals. The American people have been deluged with this filth from all quarters of the Old World in which it could be gathered, and the correspondents who have supplied it have not been at all particular about the truth of their recitals. In the case which the London court passed upon, the correspondent was unable to sustain his accusations, and hence his employers will have to pay the penalty. In passing judgment, Lord Chief Justice Coleridge used some very plain language, saying that the defendant evidently received a salary for the purpose of collecting private slander and bringing before the eyes of the public the misconduct of people more or less known; that he left it to his hearers to say whether there were not more desirable occupations than this; that in the present case there was no doubt about the offence, since it was the most outrageously cruel slander he had ever heard of. The fine is likely to have more effect in suppressing the industry of "collecting private slander" by cable than the scorching words of the Lord Chief Justice, for the libel laws of Great Britain are much more strict than those of America, and all victims of such publication hereafter will be certain to go to court in the hope of obtaining handsome damages.

Mr. Giffen's report to the English Board of Trade upon emigration and immigration in 1891 is marked with the clearness usual in his statistical work. It is especially instructive for this country, because the figures with which we are furnished relate almost exclusively to immigration. Much is said about the necessity of regulating this movement; and what is said is made to seem impressive by the great number of immigrants. But no one says anything about the outflow of population, which is unquestionably large, and which also results, in an unknown number of cases, in counting the same person as an immigrant more than once. The different impression made by gross and by net figures is forcibly shown by Mr. Giffen's tables. There arrived from Continental ports in the United Kingdom in 1891 some 504,000 persons. But there departed for the Continent during the same year 418,000 persons, so that the net increase of population from this source was only 86,000. But during the same period there were 112,000 foreigners leaving the United Kingdom for trans-oceanic ports, while the number arriving was 47,000. There would seem, therefore, to be an excess of foreigners remaining in the country of some 21,000. But this figure is to be still further reduced, for allowance must be made for seamen who arrive as passengers and go away as members of crews. Making deduction for these, it would seem that the population of England receives a net addition from foreign sources of not more than 10,000 or 12,000 a year. The influx of Russo-Polish Jews seems to have been limited to London, their numbers being 9,676, of whom four-fifths were expected to remain, and some of these were known to be not without capital.

The official announcement is made that England assents to a new international monetary conference and will take part in it, reserving control of her own monetary system. Mr. Goschen said to a deputation on May 11 that "Great Britain had received an invitation on Monday last from the United States to send delegates to a conference for the purpose of examining into what measures can be taken to *increase the use of silver in the currency systems of the nations.* It would be seen that in accepting the invitation the Government would not commit itself in any way to any actual principle. The United States Government had doubtless framed the invitation in a manner that would make it easy for the various countries invited to take part in the conference to accept." This corresponds with what President Harrison said in his recent communication to the Senate, namely, that, if nothing more could be done, he hoped that means might be found to enlarge the use of silver. It is scarcely possible that anybody expects an international agreement for unrestricted coinage of both metals to grow out of the conference, yet we are glad that the conference is to be held, if for no other purpose than to demonstrate for the third time the impossibility of such a step. Whether the second part of the programme is feasible is also extremely doubtful, since the using of silver depends mainly upon the inclinations of private persons. The taking of a certain amount of silver into the vaults of the Bank of England would dispose of a fixed quantity, and a not very large quantity. It would not be a continuous demand meeting a continuous supply. The scheme looks like an attempt to create an artificial demand for silver—a practice which has many votaries in this country, but few elsewhere, and fewer in England (we had supposed) than in any other country. But on this point Mr. Goschen always was a little soft.

At the election held in Denmark last month for members of the Folkething the Radicals suffered a defeat so signal as to give promise of a speedy return to a regular finance law. The whole character of the last session indicated such a change. Never in eight years had Estrup's Ministry received such cordial support. Among the significant bills passed may be mentioned the reduction of the duty on sugar and petroleum, and the substitution of a tax on beer; an improved poor law; many important regulations with regard to the school system, in which both parties made concessions that had been demanded in vain for many years; an entire revision of the maritime law. Other minor acts contributed to show a changed feeling on the part of the Liberal majority in the lower house towards the minority, the upper house, and the Ministry. The treatment of the proposal to grant a pension to the Radical critic, George Brandes, which was made last winter for the second time, is also suggestive. While the bill passed the lower house at the previous session by a small majority, it was this year badly defeated. The recently received official results of the April election show a gain of seven votes and a loss of one for the Conservatives—the largest gain in many years. Of the 103 members elected to the new House, 31 are Conservatives and 42 are Moderate Liberals, who thus together form almost two-thirds of the whole body. The Radical losses have been entirely in the country districts, which also show a loss of one Socialist. Even the acknowledged leader, Hörup, has been defeated, but the resignation of a colleague in his favor insures him a seat in the next Parliament.

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THE LATEST CHILIAN REVELATIONS.

THE documents published on Sunday and Monday, in relation to the conduct of our diplomatic and naval representatives in Chili during the civil war in that country, are made public in the best way to secure the attention which their importance calls for. They were sent by a Chilian, of honored American ancestry, and character amply vouched for, to two of the most eminent of the members of the House of Representatives. These gentlemen have sent copies to the State Department, given others to the press, and undertaken to secure an investigation of the whole matter by the House. Mr. Blaine, on his part, declares that "a thorough investigation of the charges, as they affect his department, shall be made at once." The affair is thus at once put on its proper basis as a thing that affects the national honor, and is seen in all its gravity as it could not have been had it been made public through a newspaper. We may say that we have been for some time in possession of every particle of the evidence now published, as very likely others may have been, but we preferred to leave it for consideration at Washington in the way that is now proposed.

The first point to notice is that the fiction which Admiral Brown and Secretary Tracy have so sedulously maintained in regard to the absolute neutrality of our naval officers in Chili, is shattered to pieces. It was plainly an afterthought in the beginning. Admiral Brown never has made anything but a shuffling answer to the evidence already published. A Valparaiso newspaper came out with flaring head-lines announcing the news of the landing of the Congressionalists, and said that the fact had been learned through "the American man-of-war *San Francisco.*" The Admiral at first denied that anything of the kind had ever been published, and then, when he found the fact to be undeniable, fell back on the assertion that "no one from the ship gave information." He was afterwards forced to admit, on the evidence of a telegram published in Chili, that he was with the Intendente of Valparaiso early the next morning after the landing, giving his opinion as to the intentions of the insurgents. Secretary Tracy, in an interview with the Washington correspondent of the *Evening Post*, also admitted this, but seemed to think it of no importance. What will he and the President say when they read the cablegram sent by one of Admiral Brown's officers to a New York newspaper on the afternoon of the landing at Quinteros? It reads as follows:

"Insurgents landed morning Quinteros, eight transports, three tugs, four warships. About eight thousand. Government sent forces. Battle imminent. Admiral Brown saw landing. Flagship *San Francisco*, *Baltimore*, Valparaiso. *Esmeralda* off harbor. Quiet here."

The importance of this despatch did not lie in the information given by it to the *Herald*—in which esteemed contemporary it was padded out into nearly a column of eloquent matter—but in the information given to Intendente Viel, who viséed the cablegram. He reads English perfectly, as Lieut. Dyer must have known. It is not strange that the Government organ should have so confidently said the next morning:

"From trustworthy news brought by the United States war-ship *San Francisco*, . . . we know for a fact that the revolutionists have disembarked about 8,000 men in the vicinity of Concon and Quinteros."

In President Harrison's "just-in-time" message, he said of the charge that information had been given by Admiral Brown to Balmaceda about the movements of the Congressionalists, that it was "too base to gain credence." He also refused to discuss that charge on the ground that it had not been made the "subject of official complaint." Of course, the publication of the incriminating telegrams could never have taken place had not the Chilian Government forced the telegraph company to give them up. It is clear, therefore, that the subject has now substantially been made one of "official complaint," and we hope the President will not consider it beneath his notice.

Against Consul McCreery the most damaging evidence thus far produced is that which shows his continuous speculations in the stock market on an enormous scale. Such business operations are always indelicate in a consul, if not flatly in violation of the rules laid down for his guidance by the State Department; and in such circumstances as those under which our Consul in Valparaiso was engaging in them, they are doubly open to suspicion and worthy of severe condemnation. He was dealing in foreign exchange which was quick to fluctuate with every changing aspect of the war and of the imbroglio with the United States, and the temptation to use his official information to enrich himself was one to which the Consul should never have exposed himself. If he did not yield to it, it is in the face of probabilities and circumstantial evidence of the strongest kind.

We can but hope that the House will now appoint an able committee to probe the entire affair to the bottom. The Democrats in Congress have been timid as hares in this whole business. They seemed to be afraid that a great deal of national glory was going to be gained somehow in the Chilian intrigue, and they wanted to come in for their share of it. Congressman Breckinridge was manly enough to lift up his voice in behalf of the bullied Chilians at the time of the President's message, but he was almost alone. The incredible meanness and folly of our warlike attitude having been made fully apparent by the lapse of time, we hope that enough others will now join Mr. Breckinridge to insure a thorough investigation of the question in all its relations. As partisans they will find it rich in political ammunition, and as patriots they can use it as an opportunity to clear the national honor of a shameful stain.

THE IMPORTATION OF ALIEN CLERGYMEN.

THE opinion of the United States Supreme Court in the case of the United States against Holy Trinity Church is now reported at length, and contains some reasoning that deserves attention. It will be recollected that Holy Trinity Church made a contract with an English clergyman by which he was to come to this country and enter its service as rector and pastor. Under this contract the alien clergyman was duly imported, but, the attention of the United States Attorney being drawn to the circumstances, he felt it his duty to take proceedings against the church for violating the statute in such case made and provided. That statute declared it unlawful for any one to assist or encourage the importation or migration of an alien under contract to perform labor or service *of any kind* in the United States. From the provisions of the act singers, artists, actors, lecturers, and domestic servants were specifically exempted. It is scarcely a matter for surprise that the Circuit Court held that the contract made by Holy Trinity Church broke this law, as no exception was made in favor of clergymen.

In order to reverse the judgment below, it was clearly necessary for the Supreme Court to establish the proposition that the words "labor or service of any kind" meant only labor or service of certain particular kinds. It might not have been difficult to construe the troublesome words as referring only to manual labor, had it not been for the exception of actors, singers, and lecturers. It was argued that if the statute referred only to manual laborers, it was of course not necessary to except these classes; and the fact that they were excepted proved that the statute could not refer to manual laborers alone. "The exception proved the rule." This argument, therefore, Justice Brewer, who delivered the opinion of the court, devoted himself to overthrowing.

In the first place, he demonstrated, with perhaps needless care, that courts had repeatedly disregarded the letter of the law when a literal construction of it would lead to an absurd result. He then asserted that the title of the act, "To prohibit the importation and migration of foreigners and aliens under contract or agreement to perform labor," could only be understood to mean manual labor. It seems unfortunate, for this contention that the Committee of the Senate expressed regret that the words "manual labor" or "manual service" should not have been used in the bill in place of "labor and service," but hoped that, as it was too late to induce the House to make the change, the substitution would be considered as made. The argument, however, was strengthened by the fact that the Committee of the House, in

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eporting the bill, used language that re-erred to immigrants of "the lowest social tratum," living upon "the coarsest food nd in hovels of a character before un-nown to American workmen." Since Con-ress was evidently thinking of this de-ased class of immigrants when the act was assed, and had petitions before it describ-ng their degraded condition, Justice Brewer concluded that, whatever its lan-uage, the scope of the act did not include brain-toilers." If there was a "surplus" f these laborers—and it may humbly be ubmitted that the competition among edu-ated men for employment is probably the ruellest of all—the attention of Congress r of the people, says Justice Brewer, was ot directed to it, and therefore the act did ot apply to other than manual labor.

Up to this point the opinion, whether its rgument be regarded as conclusive or not, ollows unquestioned legal precedents, and ppeals to acknowledged aids in statutory terpretation. The remainder of Justice rewer's observations are of a different nd somewhat remarkable character. No purpose of action against religion," e says, "can be imputed to any *legisla-on*, State or national, because this is a eligious people. This is historically ue." The historic basis for this truth he nds in the fact that the commission to hristopher Columbus recited that Ferdi-and and Isabella were King and Queen by the grace of God," and that it was oped that "by God's assistance" some dis-overies would be made. Further evidence furnished by the grant to Raleigh, which cited that Elizabeth also ruled "by the race of God," and authorized Raleigh to enact statutes "not against the true Chris-an faith now professed in the Church of ngland." Additional proof is derived om language acknowledging the exist-nce of God used in other charters, in ne Declaration of Independence, and in ne constitutions of the several States. nd, finally, the Constitution of the nited States is cited in support of this roposition, because it forbids Congress to ake any law respecting an establishment f religion, or prohibiting the free exercise ereof, and, further, because it excepts unday from the computation of days llowed the President to exercise the right f veto.

The relevancy of all this to the con-ruction of the statute is not very appa-nt. In fact, we are led by it to enter-in the suspicion that Justice Brewer has ailed—like many other men of learning nd ability—to comprehend the American ystem of protection. He seems to labor nder the impression that the Contract abor Law was intended to discourage in-ustry and not to foster it. In its external anifestations religion cannot be put in a ass outside of intellectual and moral and sthetical activities. We protect the merican author and the American tist, and why discriminate against ne American minister? If it is a gn of sympathy for literature and art to levy duties upon imported books and paint-ings, why is it a sign of hostility to re-ligion to exclude foreign clergymen? May we not, indeed, go so far as to say that as we hear of demands for an "American" philosophy, so our national development requires an "American" religion? Would it not be the wisest statesmanship to shut out the distorted growths of European superstition, and encourage religious feel-ing to manifest itself in a distinctively American form?

Justice Brewer assumes that our own clergy cannot supply the demand for re-ligious instruction without the aid of foreign countries; but this is so far from being the case that American missionaries have long been exported to China; and in view of our legislation concerning the Chinese, it would be most unfortunate should anything be done to lessen their supply of religious teachers. Yet, with the law as now established by the Supreme Court, it is difficult to see how our theologi-cal seminaries are to maintain themselves against foreign competition. Complaint is sometimes heard of the quality of the ser-mons delivered by American ministers; but if it is to be the policy of our Govern-ment to hinder the building up of a "home market," so to speak, for their produc-tions, what inducement is offered to our clergy to improve? It is undoubtedly true, as Justice Brewer declares, that we are a religious people; but the inference to be drawn from that is, that we have pro-duced and can produce all the religion, or religious teaching, that we require with-out importing cheap foreign clergymen.

THE GOVERNOR AND THE BILLS.

THE Constitution of New York contains these explicit provisions declaring the duty of the Governor:

"Every bill which shall have passed the Senate and Assembly shall, before it becomes a law, be presented to the Governor; *if he ap-prove, he shall sign it;* but *if not, he shall re-turn it* with his objections to the house in which it shall have originated."—*Art. IV., Sec. 9.*

Let it be observed that the clause quoted covers every possible case of a bill present-ed to the Governor. If the second alterna-tive had read, "If he *disapprove*," room would have been left for the evasion of a timid or slippery official, who might say: "I neither approve nor disapprove, and in this case no duty is laid upon me." But the clause was drawn so as to exhaust pos-sibilities. The Governor *does* approve or does *not*. Yet the Constitution, distinctly as it has declared the Governor's duty, has provided for his possible neglect, refusal, or evasion of it:

"If any bill shall *not* be returned by the Governor within ten days (Sundays excepted) after it shall have been presented to him, the same shall be a law in like manner as if he had signed it, unless the Legislature shall by their adjournment prevent its return, in which case it shall not become a law without the approval of the Governor."—*Ibid.*

The present Constitution took effect on the 1st of January, 1847; and while the Constitution which preceded it contained a similar clause, we have made no examina-tion in regard to its operation in earlier years. Since that date, however, some curious facts appear. Perhaps the facts of which we speak may not be without a certain significance. At any rate, they seem worth recording.

The thirteen years 1847–1859 include the full terms of Govs. Young, Fish, Hunt, Seymour, Clark, and King, and the first year of Gov. Morgan. In this period, ac-cording to the Session Laws, 6,245 bills became laws (an annual average of 480), *every one of which* received the Governor's approval, except two which were passed over his veto. It was Gov. Morgan in his second year who first omitted, in two instances, his constitutional duty of ap-proving the bill or returning it without approval; and in his fourth year (1862) three examples of like omission appear. But these five examples in the three years are found in a total of 1,365 statutes. After that the fidelity with which suc-cessive Governors discharged or violated this constitutional duty may be observed in the following table. The operation of the beneficial sections 17 to 25 of Art. 3 of the Constitution, adopted at the end of 1874, is disclosed in the sudden falling off in the number of statutes:

Year.	Governor.	No. of statutes.	Number be-coming laws without ap-proval.
1863.....	Seymour.	516	1
1864.....	Seymour.	587	2
1865.....	Fenton.	777	0
1866.....	Fenton.	911	0
1867.....	Fenton.	974	0
1868.....	Fenton.	881	7
1869.....	Hoffman.	923	0
1870.....	Hoffman.	812	0
1871.....	Hoffman.	950	5
1872.....	Hoffman.	888	14
1873.....	Dix.	874	0
1874.....	Dix.	653	0
1875.....	Tilden.	634	4
1876.....	Tilden.	447	4
1877.....	Robinson.	475	0
1878.....	Robinson.	418	1
1879.....	Robinson.	542	2
1880.....	Cornell.	600	8
1881.....	Cornell.	713	22
1882.....	Cornell.	409	18

Not until the three years last cited does the possible utility of this method of dodging a constitutional duty seem fairly to have unfolded itself to the official mind. Since then, before the present year, we have had but two Governors. Before con-tinuing our table, it is proper to explain that the *one* bill becoming a law in 1883 by virtue of this provision is chapter 329 of the laws of that year, and that with it there was filed in the office of the Secre-tary of State the following memorandum,

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which sufficiently precludes the suspicion of either neglect or violation of duty:

STATE OF NEW YORK,
EXECUTIVE CHAMBER,
ALBANY, April 27, 1883.

I am not willing to approve Senate bill No. 234 entitled "An act to provide for organizing in the Supreme Court five general terms thereof, and for the election of justices of that court in addition to the justices now in office," for the reason that I do not believe the number of additional judges provided for in said bill are necessary, and because I am satisfied that the increase of taxation which it involves is not justified.

But I think an increase of judges in some of the districts of the State is necessary and proper; and in view of the fact that there is a question as to whether the constitutional amendment can be acted on by the Legislature, except at its present session, and the further fact that there seems to be no prospect that any other measure on the subject can be passed at this time, I have concluded to allow the bill to become a law, by the lapse of ten days from its presentation to me, pursuant to the provision of the Constitution. GROVER CLEVELAND.

So this completes our table:

1883.....	Cleveland.	523	1
1884.....	Cleveland.	555	0
1885.....	Hill.	560	10
1886.....	Hill.	681	59
1887.....	Hill.	724	287
1888.....	Hill.	586	135
1889.....	Hill.	570	141
1890.....	Hill.	569	175
1891.....	Hill.	389	175

In other words, Hill's predecessors, in thirty-eight years, out of 22,652 bills which became laws, allowed 94, or less than half of one per cent., to become laws without action. In *seven* years Hill, out of 4,079, evaded his duty in regard to 982, or more than 24 per cent.

Of course some of us know well enough what our latest Governor was doing when, during seven sessions of the Legislature, he was unable to make up his mind upon the merits of so many as 982 separate bills. There were other interests he was caring for than those the Constitution charged him with. And considering how sadly overworked he must have been if he had added to them the duties belonging to his office, is it not well for him and for the State that he has been relieved?

A VICTORY FOR LIBERAL CATHOLICISM.

IT may well be that future historians of the Catholic Church in the United States will regard the Pope's approval of Archbishop Ireland's plan of union between public and parochial schools as an epochal event. However cautiously that approval has been given, and notwithstanding the attempts which Archbishop Corrigan and other conservative Catholics may make to show that it really amounts to nothing, the fact remains that the action of the Holy See leaves Catholics free to extend the experiment in other parts of the country. In so far the decrees of the Baltimore Council are modified, and Catholics are relieved from the dilemma which has heretofore confronted them of either sending their children to the public schools in disregard of the Church's commands, or patronizing the parochial schools, which are confessedly inferior as a rule, and which in any case make Catholics pay twice over for the education of their children. They are now at liberty to work for such a solution of the difficulty as Archbishop Ireland has devised. In him the liberal Catholics of the country have won a great victory.

To speak of a liberal or any other party in the Catholic Church may seem an absurdity in referring to an organization which asserts of itself the famous *semper, ubique et ab omnibus*. Yet the idea of development in Catholic doctrine and practice has been made familiar, as regards the past, by Cardinal Newman's writings; and the existence of progressive, side by side with reactionary, elements in the Church to-day is a matter which may be easily verified. To mention Bishop Spalding and the Rector of the new Catholic University in Washington is enough to show that the Catholic Church contains men whose spirits are hospitable to the new learning. Archbishop Ireland is not only in sympathy with such men, having been one of the most active promoters of the project for the establishment of a Catholic University on broad lines, but is conspicuously a man whose liberalism takes the form of an ardent Americanism—in the best sense of that much-abused word. No citizen of the Northwest stands higher in public estimation, and his active coöperation in all patriotic and public-spirited movements—from the time he served as chaplain to the Fifth Minnesota Regiment in the war to his latest appearance as an advocate of municipal reform—has made his name a tower of strength.

Especially has he been committed to every movement which would free his church from the appearance of owing an undue allegiance to any foreign Power. The late effort to establish a separate hierarchy for the various nationalities represented in the Catholic Church in this country, thereby perpetuating distinctions which ought rather to be made to disappear as speedily as possible, had no more outspoken and vehement an opponent than he. It was undoubtedly a like patriotic impulse which moved him in uniting his parochial schools with the public schools in Faribault. His experiment went much further than the "Poughkeepsie plan," where the amalgamation was only in seeming. Under his plan the Board of Education came into absolute control of the parochial school. The understanding was, to be sure, that competent Catholic teachers should be retained, and that the right to hold religious services outside the school hours should be given them; but we do not see how the fairness of such an arrangement can be questioned, or why this is not as adequate a recognition of the principle of separation of Church and State in educational matters as is made by the majority of Protestants.

Of course, Archbishop Ireland's method satisfies extremists in neither church. The rabid Protestant, who is never truly happy except when describing the horrors of an impending Catholic war, joins Archbishop Corrigan in denouncing the Faribault plan as a dangerous makeshift. This is really an excellent recommendation of What the New York *Observer* and Archbishop Corrigan agree in condemning must have a great deal of good sense and fairness about it. And it is the first step which costs in such matters. The Roman Curia knows this as well as anybody, and must be perfectly aware that, in giving official toleration to the beginnings of the scheme of union, it is practically inviting a wide extension of it. It is as what may prove to be the origin of a widespread and momentous change in Catholic policy regarding our public schools that we think the triumph of Archbishop Ireland should be welcomed. If it finally leads Protestants as well as Catholics to abandon their too numerous practices in violation of the American principle of absolute separation between Church and State, it will be a means of great public good.

It is easy to exaggerate the importance of such a new departure, but it is also easy to underestimate it. Many of the turning-points in history pass unperceived by contemporaries. One thing at least is clear, that the Holy See is making precedents in favor of liberal and popular institutions which it will be very hard to reverse in the future. The decision in the matter of the schools at Faribault may be set alongside the recent papal letter to the French bishops enjoining upon them hearty acquiescence in the republic. On some points—such as the temporal power and pontifical privileges—the Bishop of Rome still fumes and frets like a mediæval Pope; but in many important respects Leo shows himself a man of the nineteenth century, aware that the Church, like government, must rest upon the consent of the governed.

CHARLES EDWARD FLOWER.

NEW YORK, May 8, 1892.

ON the 3d of May I received a copy of the Stratford-upon-Avon *Herald* of April 22, with an editorial beginning: "Stratford celebrates Shakspere's birthday in a befitting manner. Thanks to the generosity of its leading citizen, it possesses a theatre which in completeness has few rivals, and which in richness and variety of scenery can vie with the leading temples of the drama in this Shakspere-loving country of ours." In another part of the paper there are reports of the dramatic week which opened April 18. Eminent actors had brought out "A Midsummer Night's Dream," "Twelfth Night," "Julius Cæsar," and the festival was to close on Shakspere's birthday with "Timon of Athens." But amid these reports my eye fell on an ominous paragraph: "It is to all Shaksperians a matter of something more than personal regret that Mr. Charles Flower has not been able to attend all the performances this week, as his wont and delight were in past years. Better fortune, in that respect at least,

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to the dramatic week of 1893." Across this paragraph a lady's hand had pencilled the words, "Not true." But, alas! on the very day that these words came, May 3, Charles Flower died.

It is not easy to measure such an event. It not only is the heaviest bereavement that could befall the town to which the literary world looks as its Mecca, but will be a personal grief to many men of letters in America, Germany, Holland, France, as well as in England, who have found at Avonbank something more than the hospitalities of a beautiful mansion. For Charles Flower and his wife (she is one of the Martineau family) have given to literary pilgrims intellectual entertainment, enriching them with such treasures of local knowledge as well as of Shaksperian culture that Avonbank has come to be regarded as a kind of university in such matters. Although Charles Flower was only in his sixty-third year, he has for twenty-five years been a leading citizen of Stratford, as his father was before him.

The Flower family has enjoyed honorable distinction throughout this century. During the long struggle in England for liberty of the press, when many publishers of the 'Rights of Man' and the 'Age of Reason' were imprisoned, valiant service was done by Benjamin Flower, whose paper, the Cambridge *Independent*, remains the best record of those times that tried men's souls. The daughters of Benjamin (Sarah and Eliza) were by his will confided to the guardianship of William Johnson Fox, M.P., the Corn Law orator, who also founded South Place Chapel, which became to London what at a later day Parker's Music Hall was to Boston. Eliza Flower, friend of Robert Browning, who told me he considered her a woman of real musical genius, composed the music sung at South Place, while her sister (who afterwards married Mr. Adams) wrote hymns—among others, "Nearer, My God, to Thee," which was sung at South Place by a generation of Liberals before it was heard of in the outside world. The grandfather of Charles Flower, Benjamin's brother, was a strong reformer, and a friend of Robert Owen, with whom he and his family migrated to Indiana (1825) and shared the fortunes of New Harmony. His son, the late Edward Fordham Flower, was sent back to England for education, and was for a time under the care of George Combe. He married a lady in Warwickshire and fixed his abode at Stratford, of which he was seven times elected Mayor. His home, "The Hill," became the seat of a noble hospitality, and Americans were especially welcomed there, among others Hawthorne and Emerson. It was there that Emerson made the acquaintance of Marian Evans (George Eliot), who, while yet unknown to the world, was well appreciated at "The Hill." During the great Tercentenary festival I was a guest at "The Hill," and from that time have enjoyed some intimacy with Charles and his younger brother, Edgar, who now resides at the old homestead, whose traditions of hospitality are kept up. Another brother is Prof. Flower, F.R.S., director of the Natural History Department of the British Museum. The father afterwards removed to London, where he began his agitation for the abolition of the cruel bearing-rein by which horses were then tortured. His pamphlets were republished in New York by the Society for the Prevention of Cruelty to Animals. An old fox-hunter, he had wide influence with the gentry, and was able to do great service as the horse's friend.

Charles became Mayor of Stratford in 1878, and has since held important offices both in the borough and county. It was while attending the County Council at Warwick (ill as he was) that he was paralyzed, and fell dead. He was returning at the moment to the Shire Hall, leaning on the arm of his friend, the Marquis of Hertford. His popularity was unbounded. He might have gone to Parliament, but his absorbing interest was to make Stratford a fit and complete monument of Shakspere. His project of a Memorial Theatre was started after the Tercentenary celebration, during which the performances were in a large tent. To that he gave more than £30,000, while his donations to other public institutions have been large and constant. Besides its theatre, the edifice contains a room well filled with Shaksperian relics, and a unique library. By a gift of a thousand pounds the library was begun, its aim being to collect plays and books relating to the stage from all parts of the world. It now possesses complete editions of Shakspere in German, French, Dutch, Russian, Hungarian, Italian, and Spanish. Of separate plays it has one ("Othello") in Hebrew, five in Icelandic, five in Swedish, seventeen in Greek, two in Latin, one in Finnic, two in ancient Welsh, two in Georgian; and in the various Hindu languages no fewer than forty-five were collected by Lord Dufferin for this library. I was sorry to find, when I visited the library in 1890, that it has received but few donations from America. Of nearly 150 American editions of Shakspere there are only 16 in the Memorial Theatre.

The hospitality of Charles Flower to Americans, many of whom—as Dr. Holmes and Mark Twain—have in him lost a very dear friend, was so large that he was kind even to our "cranks." He and others of the family watched day and night over poor Delia Bacon, to keep her from suicide when she found that the London *Times* did not intend to review her book. It is said that Ignatius Donnelly anticipated martyrdom at Stratford, and was seriously disappointed on finding himself invited to dinner at Avonbank. The "Baconian" notion was not mentioned until Donnelly said, when leaving: "You do not seem to think much of my book." The genial answer was: "We smile at that." The only American who seems to have given Charles Flower serious trouble was Barnum, who actually bought the Shakspere House with the intention of exhibiting it in America. Barnum held out obstinately, but at length yielded to the argument that if he should commit such sacrilege, Tom Thumb would surely prove a failure in England. Barnum's project benefited Stratford. There had not been much public pride in the place. There was an annual dinner of a few gentlemen on Shakspere's birthday, but Charles Flower met with a rebuff from one of the Lucy family, by no means representative of its present sentiment, when he suggested that he should come to the dinner and even send them a buck. "Do you think I would countenance a man who stole deer from my ancestor?" The American showman's purchase of the house made Stratford blush for its neglect, and the work of improvement began. Ann Hathaway's cottage was also about to be sold recently, and Charles Flower rendered another service by securing it to the control of the Birthplace Committee at Stratford, becoming with Sir Arthur Hodgson responsible for the purchase money.

Charles Flower's memory was stored with reminiscences, and it is to be hoped that among his papers may be found some record of them. I believe that nothing but a singular humility prevented his achieving a wider literary reputation. His mother once gave me to read some letters of his written while travelling in America; they were written in the style of Hiawatha, then engaging public attention, and nothing could be more witty and sparkling than his account of America and of his adventures. He was almost hypercritical in his Shaksperian culture, and a student of the plays will recognize the touches of a master in the Memorial Theatre Edition. In this edition the passages that may be, and usually are, omitted in acting are printed in smaller type. The plays are separately bound for the convenience of playgoers and also of family circles, and though they are by no means "bowdlerized," a very few words and expressions are altered for the sake of the circles in which they are read aloud. Charles Flower has read various excellent papers before the Shakspere Society. Two of these—"Shakespeare on Horseback" and "Shakespeare no Dog Fancier"—were passing through the press at the time of his death.

Happily for Stratford and for the literary world, the Flower family is still well represented there. During the Tercentenary Mr. *Punch* printed a humorous poem about them, beginning, if I remember rightly:

"On Avon's banks, where Flowers eternal bloom."

It would be a sad day for authors and actors should the prophecy fail, or Stratford know no more the race which for fifty years has been foremost in preserving the town of Shakspere, in promoting its culture and beauty, in making it throughout a memorial of the poet, and in enabling the literary world to share its happiness in being the birthplace of the greatest Englishman. MONCURE D. CONWAY.

THE PARTY MUDDLE IN GERMANY.

BERLIN, April 21, 1892.

THE refusal of the King of Prussia, who is, of course, German Emperor *ex officio*, to allow the passage of the Elementary Schools Bill in the face of united opposition by the several so-called liberal parties, seems likely to have more important political consequences for all Germany than was at the outset generally realized. It is comparatively immaterial whether Count Eulenburg or Count Caprivi holds the office of Imperial Chancellor next fall. The military as well as the economic policy of the German Empire in foreign affairs is fully determined for a number of years by the Triple Alliance and the commercial treaties. Even the Emperor, great as his resources in the unexpected are, would find difficulty in changing it. This elementary fact is beginning to dawn on the German political world, recently obscured by cloudy speculations about the future Chancellor, and to illuminate an interesting political situation.

There are many Liberals in Germany, but for a number of years there has been no recognized Liberal party. The name "National Liberal" is, to be sure, retained by an important faction, but it includes on the one side men more conservative than the "Free Conservatives," and, on the other, men more radical than the "Fortschrittspartei." The latter, the remnant of a once great party, represents the fullest measure of individual liberty in the English sense. These two parties, together with the Free Conservatives and with the Socialists, who have no representation in the Prussian Diet, were opposed to the Schools Bill. On the other hand, the Centre and the Conservatives were generally in favor of it. As the latter parties had a majority in the

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Diet and 16 out of 28 votes in committee, there is an apparent justification for their complaint that Count Eulenburg, by withdrawing the Schools Bill, ostensibly because he could not secure an agreement for it, violated "the parliamentary principle." To be sure, the "parliamentary principle" forms no part of Prussian constitutional law; and no one has been more ready to brandish that fact in the face of parliamentary liberalism than Count Ballestrem, the leader of the Centre, who now complains that the principle has been violated. But the Catholic Centre were never distinguished for their consistency. Immediately after the withdrawal of the Schools Bill they voted, out of spite, against the same naval appropriation for *Courvette K* which they had approved upon the previous reading of the budget. More recently, at a meeting in Breslau, Count Ballestrem, in the name of his party, declared open war upon the Government for violating the same parliamentary principle whose non-existence he has often emphasized.

Unsatisfactory as the political position of the Centre is, however, that of the Conservatives is far worse. Years ago Bismarck declared that this party, the representative of titled loyalty and landed property, counted for nothing save when it supported the Government. To be sure, even he was forced, in order to cement the cartel through which he governed in the eighties, to make important concessions to the Conservatives as well as to the Centre. They supported him because he followed a policy of protection, especially for agriculture, and because he carried other laws very advantageous to their class interests, *e. g.*, the "clausula Frankenstein" in the Empire and the "lex Heune" in Prussia. The Caprivi Government had already offended the Conservatives by withdrawing some of these concessions, and it threatens to withdraw others. It had lowered many duties, especially those on grain, and Miquel's highly successful reform of the Prussian income tax is increasing revenues and opening the way to the repeal of the "lex Heune," which distributes Prussia's share of the imperial customs receipts among the communes in such a way as to lighten disproportionately the taxation of the large agriculturists. But the Conservatives, being above all "loyal," cannot follow the Centre into an open fight on the present Government, since it is acting, as is well known, under the specific orders of their sovereign. They have consequently revenged themselves by expelling Herr von Helldorff, a prominent Conservative member of the Prussian upper house and an opponent of the Schools Bill, from the party caucus, and by adopting an address of condolence to the deposed Minister of Education.

Unfortunately for the Conservatives, it turned out that Herr von Helldorff had a considerable following, and it became a political necessity to recover, if possible, the lost strength. Ex-Court Chaplain Stöcker, who has become a Conservative politician more noisy than important, proposed that the Conservatives, as the characteristically "Christian" party, insert an anti-Semitic plank in their platform. Political anti-Semiticism, feeding on justifiable indignation against overspeculation, spiced with recent sensational banking failures in Berlin, has grown rapidly to considerable proportions in several parts of Germany. Accordingly, the Conservatives, alarmed by the extent of the Von Helldorff split, were about to follow the advice of Stöcker, seconded by Von Hammerstein, the new editor of the *Kreuzzeitung*, when the *North German Gazette*, the acknowledged organ of the Government, in the politically important Easter review which it is the custom of the German newspapers to publish, warned the Conservatives that the demands of the anti-Semitic party, which amount to the expulsion of all Jews from Germany, were no more achievable in a constitutional way than the demands of the Socialists, and that the inclusion of anti-Semiticism in the Conservative programme must cause a definite breach between that party and the Government. In other words, the Government party par excellence has been weakened by a serious split, and the Government will not assent to the only practicable plan for restoring the party's former strength. The question, therefore, arises, How is the Government to secure the necessary support? Its economic policy directs it already towards the liberal elements. But if it should make the attempt to govern by their assistance, can the formation of a united Liberal party of inconveniently large proportions be avoided? Nevertheless, there can be little doubt that the unification of the liberal elements into a powerful party would have a healthful influence upon German political life. It would raise a liberally inclined Government above the necessity of that trading and truckling to get together a majority to which Bismarck constantly descended in his domestic policy, and would give Prussia and the Empire what they have scarcely ever known—genuine party government.

H.

THE REVOLT OF CONDÉ.—I.

PARIS, April 26, 1892.

THE sixth volume of the 'Histoire des Princes de Condé,' by the Duc d'Aumale, is more than worthy of the preceding volumes; it even marks a progress in the historian, in his method, in his manner of treating a subject in all its aspects, and, shall I say also? in his style, which seems to become more nervous and condensed, more picturesque, also, and descriptive.

This new volume is the history of the rebellion of Condé. When he entered the prison to which Mazarin consigned him, he was, he said afterwards, the most innocent of men. He added: "I came out of it the most guilty of men." The captivity of the Prince de Condé and his brother was very strict; many attempts were made to deliver them, but to no purpose. The resistance against Mazarin was organized by Condé's sister, the famous Madame de Longueville, and, curiously enough, by Turenne, who was destined afterwards to make war on Condé for many years, when Condé had become the ally of the Spaniards. Turenne was timidly in love with Madame de Longueville—great heroes are often timid; Madame de Longueville amused herself with his passion, and took him to Stenay, which was one of Condé's fortresses. The wife of Condé, Madame la Princesse, as she was called, fled from Chantilly, and, though Condé was the most unfaithful of husbands, and had never concealed his aversion for the woman whom he had married by the King's order, she threw herself into the Fronde, and became the head of the malcontents in Bordeaux and in the South.

The invasion of France by the northern frontier was arrested by the defence of Guise and the defeat of the Archduke and Turenne in Champagne. In the south, Mazarin had taken affairs in hand himself. The "Fronde de Bordeaux" is one of the most confused chapters of our history; it was very bloodless—a mere succession of intrigues and of popular movements. Mazarin did not derive much advantage from the defeat of Turenne at Rethel. In vain did he send Condé from Vincennes to the prison at Havre. The Princess Palatine, who was a great friend of Condé's, treated with the Frondeurs as well as with the Queen. It all ended, as is often the case in civil wars, in a settlement. Condé was delivered and Mazarin went to Havre himself to announce that he was free. It was on his forced journey from Vincennes to Havre that Condé composed the famous verses on the man who was at the head of the escort:

"Cet homme gros et court,
Si fameux dans l'histoire,
Ce grand Comte d'Harcourt,
Tout rayonnant de gloire,
Qui secourut Casal et qui reprit Turin,
Est maintenant recors de Jules Mazarin."

Boileau used to say that he did not know a better epigram.

The Duc d'Aumale is a great admirer of Anne de Gonzague, the Princess Palatine, who negotiated the deliverance of Condé, and he gives interesting details respecting her negotiation. Mazarin was sacrificed, or sacrificed himself; Condé came back triumphant to Paris, and the Cardinal took the road to exile. When the Queen received Condé, she could hardly control her tears.

"What a spectacle! Mazarin hurled from power at the very moment when he seemed to have strengthened his authority by victory; imploring humbly the support, the protection of the man whom he had kept in close captivity for thirteen months; the Coadjutor [Retz], Beaufort, all those who had not ceased to conspire the destruction of Condé, offering themselves and taking their places behind him; the Court, the Fronde at the feet of this man so often denounced, carried the day before from fortress to fortress as if there could not be for him any prison sure enough, hard enough; Paris lighting for his return the bonfires which, a year before, illuminated the doors of his prison—is it not fitting to say with the author of the 'Maxims' [La Rochefoucauld], 'Everything happens in France'?"

Mazarin had his revenge. He left a strong ally behind him—the Queen, who loved him; he left also germs of division, of envy, of hatred, which nobody knew better than himself. The difficulties which arose between Condé and the Court are so petty that they can hardly be understood: exchanges of governments, of provinces, marriages—everything became a subject of quarrel. Condé's haughtiness meets in every direction with a stubborn resistance. When the King's majority is proclaimed, he is so irritated that he does not take his place in the "lit de justice."

"As Louis XIV. is on his way to the palace surrounded by his family, by the peers of France, by the officers of the Crown, Armand de Bourbon approaches, and hands his Majesty a letter from his brother; it is a respectful account of the motives which kept Condé away from the place to which he was called by his duty and his birth. The King takes the letter, and, without opening it, gives it to his old Governor, the Duc de Villeroy. Without a word, without a gesture, he goes on his way to the *lit de justice*.

"The die is cast; the solemn hour has struck, and Condé has not heard it. There is no longer any Spanish regentess, no foreign minister. Never mind the legal fiction—the pretended minority of fact after the minority of right—never mind! It is the King, the King of France who governs. All those who preserve in their hearts the old national tradition think they see the sky clearer. They wait for the era of calm, of quietude, which is to come after the chaos, after the odious conflict of ambitions. Woe to those who wish to prolong the war and the sufferings of the country! And the sword which had thrown a crop of laurels in the cradle of a king four years old, the sword of Rocroy, does not shine near the sceptre which the king of thirteen already holds with a firm hand."

I cite this passage in order to show that the historian of Condé is not blind to the faults of his hero. Condé hesitated before he again

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rebelled against the boy who was now really the King; his sister Longueville vanquished his last scruples. "You force me to draw the sword? Well, remember that I shall be the last to put it back in its scabbard." Condé drew up the plan of the campaign of 1651: the operations were to be conducted on two separate theatres—in the south, between the Loire and the Pyrenees; in the north, on the frontier of the Low Countries. Condé made his treaty with the Spaniards (treaty of Madrid, November 6, 1651); in the month of January he made a treaty with the Duke of Orleans. Nothing of great importance happened in the south. Condé had to deal with the demagogy of Bordeaux, with what was called L'Ormée, a club which had its meetings under the old elms. His adversary in the south was D'Harcourt. Mazarin had returned from exile; Condé's conduct was his triumphant justification. Condé had hoped at first to enlist Turenne among his allies, but Turenne was thoroughly disgusted with the alliance with the Spaniards; he had been defeated with them at Rethel. He was naturally loyal; he had been offended by the pride of Condé, who recognized his military merit, but did not sufficiently recognize the claims of the Bouillons as Princes of Sedan.

Condé left the south in secret, after having organized his forces in Guyenne; he crossed the Loire with a feeble escort. The Court was ignorant of his whereabouts; he had disappeared. "His journey is like a page detached from the most extravagant novel of adventure. Nothing is wanting: surprises, unforeseen meetings, disguises, incidents in inns, roads lost and miraculously found again, night marches and countermarches, stolen horses, charges with sword or pistol, hunger, thirst, suffering, the gout of La Rochefoucauld, etc." Condé, once arrived among his troops, soon confronted Turenne. The Duc d'Aumale gives a very graphic account of the battle of Bléneau. Turenne, seeing the movements of the enemy, who was supposed to be led by M. de Nemours, soon recognized the hand of a master, and, extending his arm, he said: "Ah! Monsieur le Prince is there." Condé in his turn could admire the manœuvres of Turenne. These two men, the greatest generals of their age, were at the head of very small forces, but they had in their hands the fate of France. If Condé had made Louis XIV. prisoner, our history would have been changed. Turenne saved his King. If he had been beaten "on the evening of the 7th of April, 1652, one would perhaps have seen M. le Prince serving Louis XIV. on his knees—like the Normans before the Pope at Civitella, like the Black Prince at Poictiers before King John—surrounding his King with respect and submission, but keeping him prisoner."

We now come to one of the most dramatic episodes in French history. Condé entered Paris, where he received a most brilliant reception; he entered also into negotiations with the Court. His pretensions were such that Mazarin could not accept them. Meanwhile the Duke of Lorraine had arrived with his little army; he entered Paris, amused the Parisians by his entrance, and was all ready to sell himself and his troops to the highest bidder. He was one of those *condottieri* who have made the name of Lorrainer synonymous with the name of traitor. Turenne drew near to Paris with the royal army, and the Duke of Lorraine thought it best to negotiate with him. "Turenne advances; he is already under the guns of the Lorrainers; Charles IV. gives the order to open fire. Almost immediately afterwards he signs the treaty and sends it to Turenne with hostages, and the army of Lorraine begins to march before the French army in battle order. In eight days the Lorrainers will cross the Marne; in a fortnight they will be out of the kingdom."

Paris now became uneasy; the misery was great. The Duke of Orleans began to waver. What will Condé do? The populace is furious; the Parlement has lost its authority. The army of the King approaches, mustering 12,000 men; Condé's army is only 6,000 strong, and retires. Paris shuts its gates on it, and Condé is now in danger of being crushed between the walls of the capital and the troops of Turenne. "Then he took a heroic resolution. No, he will not remain with his back against the fatal wall, stopped by the closed gates, at the foot of the gloomy fortress of Vincennes in the shade of its high towers. He will provoke a combat. His officers surround him: 'I do not promise you victory, but at least we will not let ourselves be killed like cattle,' and he explains his plan." The battle of the Faubourg Saint-Antoine is narrated in the most minute details by the Duc d'Aumale. The memoirs of the time have made us familiar with its principal incidents, with the bloody charge in which so many French noblemen of the highest rank were killed or wounded, with the excitement of the Parisians when they saw the wounded brought back to Paris, with the revulsion of feeling which followed, with the bold resolution of the Grand Mademoiselle, who ordered the guns of the Bastille to be fired on the royal troops. Condé was saved by her intervention. Mademoiselle had for a moment hoped to marry Louis XIV., and it was said, "Voilà un coup de canon qui a tué son mari."

Correspondence.

DUE PROCESS OF LAW IN PENNSYLVANIA.

To the Editor of The Nation:

Sir: About one hundred persons have been indicted by the last Grand Jury of this county for selling oleomargarine in violation of the Act of May 21, 1885. This state of affairs illustrates how little regard people pay to an odious law, and how easy it is to use such a law for the nasty purpose of blackmail.

The oleomargarine law in this State had its origin in the desire of the "honest farmer" for protection against the "poor man's butter." The farmers boldly asserted that the "iron kings" were so protected that they were obliged to pay tribute for their clothing and farm machinery, and that that was not "American fair play." So the iron kings, out of the kindness of their hearts, decided that the honest farmer should be allowed to get even by plucking some other poor devil. In this instance it happens to be the poor laboring man. On this highly moral platform of "you tickle me, I'll tickle you," the iron king and honest farmer joined hands and worked together for favorable legislation. Thus the high tariff is directly responsible for debauching the honest farmer, for it is obvious that when he is enabled to exact five or ten cents more a pound for his butter than he could get if oleomargarine was sold, he is getting what does not belong to him by any moral right whatsoever.

The honest farmer justifies this high-handed and piratical proceeding by saying that all substitutes for butter are unwholesome. But this whole question was thrown aside by the United States Supreme Court in Powell vs. Pennsylvania (reported in 127 U. S., p. 678). Although the plaintiff offered to prove beyond the shadow of a doubt that oleomargarine was just as healthy as butter and less likely to become rancid, yet this startling proposition was laid down: Whether the manufacture and sale of a commodity is unwholesome or injurious to the public health, or against the best interests of the community, "*are questions of fact and of public policy which belong to the legislative department to determine*" (p. 685). Courts and juries were swept aside, and now the phrase "due process of law" simply means nothing at all. It becomes a highfalutin phrase, which renders the entire Fourteenth Amendment a snare and a delusion.

When principles of law are laid down in a case, they should be followed out to their logical results as relentlessly as the decrees of fate. Otherwise lawyers can never know what the law should be in any given case. If they cannot be so followed, they are not applicable to the case and should never have been laid down at all. Prof. Langdell of Harvard has pointed out that the principles of law are few, but their application may be infinite. They are like the laws of nature and of the spheres, and, when properly grasped, can be applied to the rapidly changing business methods for all time. If the principle laid down in Powell vs. Pennsylvania is applied and carried out to its logical results, our Legislature can prevent the making of bread, the manufacture of clothing, or any other commodity, and indeed take away from the minority of our citizens every vestige of property right against their will and even in the very teeth of all constitutional guarantees. The most charitable explanation of this decision is that the air was saturated with the grievances of the farmer, and the Court made the decision under the late tendency of all courts to "disregard form and do equity."

The case of Fisher vs. the Pennsylvania Railroad Co., reported in 126 Pa. St. 293, may be cited in this connection on account of the striking analogy which it bears to Powell vs. Pennsylvania. When a jackass was killed by a locomotive, it was held that there could be no recovery, on the ground that, while it was the duty of the defendant to ring the bell and blow the whistle, yet, as all duties are reciprocal, it was the duty of the jackass to "stop, look, and listen." It did not do so, and was therefore guilty of contributory negligence. If the United States Supreme Court had decided that a jackass is the sole judge of what we can or cannot manufacture, it could not have placed autocratic power in more incompetent and reckless hands. And if our State Supreme Court had solemnly decided that the Pennsylvania Legislature should "stop, look, and listen," we might have had some hope for an early repeal of this unjust law, and an honest United States Senator.

C. P. R.

Pittsburgh, May 11, 1892.

THE ELEVATION OF BLACK AMERICANS.

To the Editor of The Nation:

Sir: In your issue of March 24 there is an article in regard to "The Elevation of the Black Americans." The writer is evidently much interested in the negro problem. It is a subject that should awaken a wider interest and a deeper sympathy. We, the white Americans, are responsible for their enslavement. We turn them loose, give them freedom, and feel as if we were heroic and had done all that

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was required. We do not know, hardly care, that they were helpless and ignorant because of and through us, and that they need care and the protection and the love that are given to children in the best homes. All things must be tried for their elevation, and only the good and the noble will try anything. I lived several years in Virginia, and studied "the black Americans" with much perplexity, and had a great desire to help them. I found that those who went North year after year and worked, either sent money to their parents or bought farms, and had them improved, and cultivated them according to the best Northern methods under great limitations. They need better tools, using, as a rule, the most primitive. Therefore it seems to me a good thing to give and to induce people in the North to give them ploughs, cultivators, and several together a reaper. It works well. It gives a sense of independence. They are a proud people, and take pride in their work, and laugh a happy, merry, child's laugh to see their work better done than their white neighbors'—and this was true of many negro farmers, even when the white men came from the North. Schools, as a rule, are demoralizing. When they go to school they only learn to read and write, and then will not work with their hands. This is truer now than at the outset, for then they wanted to learn more and were not afraid of work.

A short time ago, I read an article from the pen of Mrs. Ednah D. Cheney. She thinks that "nursing would open a wide field of usefulness for the colored women of our Southern States. Their qualities of patience, sweetness, affection, are well adapted to this profession." That was an inspiration. The work for "the black American" must come from within, and then given a direction, a motive. They are the only cheerful element in America. We must help them in their own lines. Give them justice and truth and sympathy, and they will get their own moral perceptions and elevation and schools. No one writes about the negro fairly; his language is so distorted and ridiculed that no creature who sees it printed can see any reality about it. They talk just as the whites do about them.

Pardon this long communication.

B. B. Ellets.

Maryland, May 12, 1892.

Notes.

Ginn & Co. have in press 'The Art of Poetry,' embracing the poetical treatises of Horace, Vida, and Boileau, together with the translations by Howes, Pitt, and Soame; the whole edited by Prof. Albert S. Cook of Yale.

A novel, 'Calmire,' an exposition of "that scientific explanation of the basis of morals for which many are seeking outside of the historic creeds," will shortly be issued by Macmillan & Co.

Cassell will publish 'The Writings and Speeches of Grover Cleveland,' edited with an introduction by George F. Parker.

'The Lone Star of Liberia, or, Reflections on Our Own People,' by Frederick Alexander Durham, is announced by Elliot Stock, London.

A catalogue of the George P. Marsh Library will be published during the coming summer by the University of Vermont. It will make a volume of more than 700 pages royal octavo, and will fully present the contents of 13,000 volumes of that remarkable collection. A sample of it is now before us, being the bibliography of Mr. Marsh, compiled by H. L. Koopman, the Librarian at Burlington.

In the *Revue Bleue* for April 30, M. Léo Claretie gives a foretaste of a volume of unpublished correspondence of Rousseau with Mme. Boy de La Tour, from 1762 to 1773, to be published with portraits and facsimiles by Calmann Lévy. This friend and benefactress was but little known to Musset-Pathay, who records no letter to her. It will appear from the ninety-three letters now on the eve of getting into print, how freely Jean Jacques made use of his landlady (she gave him his furnished house at Motiers) for petty commissions while she was in her winter home in Lyons. Most of the letters, says M. Claretie, were evidently copied from rough drafts.

The last *Bollettino* of the National Central Library at Florence mentions the fact of a reproduction in facsimile of an anonymous MS. preserved in that library, entitled 'Libro de la vida que los Yndios antiguamente hazian, y supersticiones y malos ritos que tenian y guardavan.' This is richly illustrated with colored designs, all of which will be faithfully reproduced. The work has been undertaken by and at the expense of Miss Zelia Nuttall of the Peabody Museum at Cambridge, who first discovered the value of this MS. She will also supply an English translation, with a dedication to the next Congress of Americanists, to meet in Spain. Two hundred copies will be printed, and will be sold by the Museum.

Father G. Berthier, Professor of Theology in the college at Freiburg, Switzerland, has undertaken to prepare a new edition of the 'Divine Comedy,' with a commentary "secondo la scolastica," the first fascicule of which has already appeared (Freiburg: Universitätsbuchhandlung; New York: International News Co.). The plan of the work, which will be published in fifty instalments, is both mediæval and modern. Interpreted from the scholastic point of view, the poem is shown to be a complete moral treatise, in which the doctrine is from first to last continuously developed; from the modern point of view, however, it is a picture-gallery, recalling hundreds of persons and places. What the eye can see, Father Berthier is to represent by "at least two thousand" illustrations; to the inward eye he is to make clear the sublime doctrine of Dante and the Church by a running Italian comment. The present instalment contains a dedication to Leo XIII., a part of a somewhat garrulous preface, and the text and annotations of the first two cantos, with excellent, though not always appropriate, illustrations. We must postpone further notice of the work until the completion of the "Inferno."

Less interesting is the bulky three-volume edition of the late G. Campi (Turin, 1888-91), who edited a similar work as early as 1822. The illustrations of the present edition are reproductions of those by Ademolli and Nenci in the "Anchor" edition of 1822. The notes are mainly concerned with variants of the text. Otherwise, they are based on the older commentaries.

Prominent among the hosts of books and pamphlets relating to Dante which are continually produced in Italy, most of them badly written and badly printed polemics, is C. Ricci's 'L'Ultimo Refugio di Dante Alighieri' (Milan: Hoepli, 1891). It not only is well printed and full of good illustrations, but presents the customary mass of detailed erudition to some purpose, for, structureless as the book is, the reader really gets from it a tolerably clear picture of Ravenna, Dante's "last refuge," in the fourteenth century—the city, the court, the localities most closely associated with him, and the better-known celebrities of the time.

"From the Spanish of Pasarse de Listo" is the awkward phrase used on the title-page of 'Don Braulio'—a novel by Juan Valera translated by Clara Bell and published by the Appletons—to show that Valera's own title for the book, 'Pasarse de Listo,' has been exchanged for the one mentioned. Don Braulio is the leading character in the story, and might well enough give it a name; but the method chosen to indicate the change cannot be said to *pasarse de listo* (be too clever by half). As to the translation, on the basis of the two or three chapters we have compared with the original, we should say that it was adequate, if not very elegant, though occasional lapses arise from the translator's failure to catch a local allusion. Thus, "Madrid, since the advent of Lozoya," will scarcely convey to the reader, if it did to the translator, the idea of "Madrid, desde que vino el Lozoya"—that is, since Madrid got a supply of water from the River Lozoya. The novel is one of Valera's earliest, and is not reckoned by Spanish critics, including himself, among his best efforts in that kind of writing.

The second edition of a translation of Solomon's Song comes to us from a provincial city of Mexico—'El Cantar de los Cantares' (Aguascalientes: J. T. Pedroza é Hijos). It is the work of Prof. Jesus Diaz de Leon, and consists of an introduction, the Hebrew text with grammatical comments, and a version in Greek, Latin, German, French, English, and Spanish. The curious rather than substantial value which the latter feature gives the volume is but accentuated by the exposition, which is wholly antiquated, and written in complete oversight of the results reached by modern interpreters.

Two guide-books to Chicago were issued last year, viz., Schick's 'Chicago and its Environs' and Flinn's 'Chicago, the Marvellous City of the West.' Both of them showed a want of the highest skill in the making of such works, but the first was superior in literary merit and in typographical comeliness. Of Mr. Flinn's "history, encyclopædia, and guide" the Standard Guide Co. has just issued a second edition, which is at least a useful supplement to its rival. The lack of method is well exhibited in the case of monuments, some of which are entered and described individually in the section, "General Information," while others must be sought under the rubric *Monuments* in the same section, along with the first-mentioned; hence much trouble of reference and much vain repetition. So there is a heading *Libraries*, but the Public Library is given a title by itself. The index, instead of being in one alphabet, is classified. The best of the illustrations do not equal the best of Mr. Schick's, but the general choice is better. The map of the city, too, is more inclusive, if the scale is smaller.

Macmillan & Co. continue their reprint of first editions of Dickens with his 'Oliver Twist,' uniform with the 'Pickwick Papers' lately put forth. The younger Dickens again furnishes an historical introduction, in which the conjunction of these two issues is shown to be natural, as the novelist was engaged upon the first half of 'Oliver Twist' while writing the last half of the 'Pickwick Papers,' to say nothing of his editing *Bentley's Miscellany* and preparing the 'Life of Grimaldi' and beginning 'Nicholas Nickleby,' all before 'Oliver Twist' was off the stocks. Cruikshank furnished the illustrations for the first edition of

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'Oliver Twist,' and in his latter years fancied that he had suggested the story. The etchings are reproduced in the volume before us, and the artist's pretensions are once more upset by incontestable evidence.

The Brantwood edition of Ruskin (Charles E. Merrill & Co.), since we last mentioned its progress, has grown by three volumes—the 'Lectures on Art' and the earlier 'Stones of Venice.' Prof. Norton's Introduction to the latter work (now deprived of its illustrations) contains some hard words for the modern Venetians, who have to patch up a *modus vivendi* with their ancient surroundings. It is enlivened, on the other hand, by a humorous letter from Ruskin, describing the difficulties under which he labored in pursuing his study of the Venetian architecture.

The twelfth volume of Mr. W. C. Ford's edition of the 'Writings of Washington' (Putnams) opens with the President's speech to Congress December 8, 1790, and closes with the year 1794, apart from the remarkable "Opinion of the general officers" who might be "named for the important trust of Commander-in-Chief" to succeed Arthur St. Clair (1792). In the period embraced we have the beginnings of the acquisition of the District of Columbia, the Indian troubles in the Northwest to which General Wayne gave the quietus, the Genet imbroglio, the resignation of Jefferson as Secretary of State, and the Whiskey Rebellion. More interesting than messages and letters respecting matters of state is the large body of agricultural correspondence. An autographic map of Mt. Vernon accompanies a letter from Washington to Arthur Young. In the same letter, the President speaks of the stringent British regulation of the emigration of artisans, and of his having therefore refrained from "any overtures to mechanics," though in need of them. "A complete Black Smith" was one of his desiderata, as he intimates to Tobias Lear on the latter's going abroad; yet he would avoid any collision with the English law on the subject of contract-labor engagements, to which "severe penalties" were affixed. Time has so ordered it that we now, in the name of Protection, assist England to retain her skilled labor, in spite of her having removed every restraint upon emigration.

The latest issue of the Essex Institute Historical Collections (Nos. 2, 3, vol. 28) contains a large number of extracts made by Mr. Henry F. Waters from the registry of marriage licenses granted by the Bishop of London, 1598 to 1639. The same matter, plus an index, has also been printed under the title, 'Genealogical Gleanings in England,' by the Salem (Mass.) Press Publishing and Printing Co. The field had been gone over, but very hastily and imperfectly, by the late Col. Chester, whose extracts were published by the Harleian Society. Of these, 206 reappear in Mr. Waters's transcripts, but three-quarters of them enlarged and sometimes undoubtedly corrected; and Mr. Waters has added 293 entries almost wholly postdating the year 1626, whereas the majority of Col. Chester's antedate 1627. No one can peruse these often quaint extracts, with Mr. Waters's annotations, without recognizing their very great genealogical importance. They constantly relate to wills already abstracted for the *Register*, and enlarge the scope of the Washington, Harvard, and Roger Williams investigations. We meet with the marriage licenses of John Pemberton, a cousin of the founder of Providence; of his brother, Sidrach Williams, a merchant tailor and Turkey merchant; and probably of his younger brother Robert, who came to settle in Salem. Also, of John Sadler, the father of John Harvard's wife; of George, the probable father of Samuel Purchas of 'Purchas his Pilgrimage'; of Robert Kayne, one of the founders of the Ancient and Honorable Artillery Co. in Boston; of a couple vouched for by Thomas Lechford. But it would carry us too far to attempt a list of the eminent New England personal and family names illuminated by these records, to which Mr. Waters has brought his immense knowledge and his rare intuition and divination.

The University of Chicago has prepared its programme of economic study and publication under the direction of Prof. J. Laurence Laughlin. In addition to the regular courses, which are of the widest scope, a quarterly magazine will be published entitled the *Journal of Political Economy*, the first number of which will contain original articles by Émile Levasseur, Adolf Soetbeer, Max Wirth, Francis A. Walker, and George S. Coe. Furthermore, translations are promised of Gustav Cohn's 'Finanzwissenschaft' and Léon Say's Report on the Payment of the French War Indemnity; also reprints of Hamilton's Report on Manufactures and Gallatin's Memorial on Free Trade.

We have received the first number of *Arcadia*, a journal devoted to music, art, and literature, edited and published semi-monthly by Joseph Gould, at 180 St. James Street, Montreal. It is attractively printed, and its tone is serious and refined. Its correspondence is noticeably extensive.

Mr. David D. Wells contributes to the *Popular Science Monthly* for May, under the title, "Evolution in Folk-lore," a story once current among the slaves in British Guiana, and bearing a significant resemblance to Uncle Remus's "Little Boy and His Dogs." Mr. Wells gives the music of the song of the axes and the hunter's call to his dogs. The coincidence is one of many which connect South America with our Southern States in this matter of negro folk-lore.

A New York sheet from the great national atlas of the U. S. Geological Survey, dated March, 1892, brings into one view the metropolis; Brooklyn and Long Island as far east as Willett's Point and Far Rockaway; all of Staten Island; Westchester County as far east as New Rochelle and as far north as Hastings; and New Jersey east of Orange Mountain from Elizabeth to Paterson. In this tract of 35x26 miles, a third of which is water and marshland, is housed a population at least as large as that of the thirteen colonies of the Revolutionary epoch, or from three to four millions, with a capacity of increase to ten times that sum. The map is beautifully executed, like the rest of the series, with contour lines of twenty-foot interval.

Mr. William I. Fletcher, Librarian of Amherst College, will open his department of library economy in the Amherst Summer School on July 4, for one month. The course will take the form of daily practical lectures, and will cover the whole field of library work in actual practice, no previous knowledge of this work being required. For terms, etc., Mr. Fletcher should be addressed directly.

A correspondent writes to us from Maryland in answer to the question, Did the Virginians get the "soft-swearing" phrase "dog gone it" from the Scotch, and how?—"In studying the colonial history of Virginia, I learned that the Scotch had almost the entire monopoly of the tobacco trade, and monopolized the schools of that colony as teachers. As teachers and tradesmen they were controlling influences. Perhaps with this light the answer is not difficult to find."

—*Music*, the Chicago magazine edited and published by Mr. W. S. B. Mathews, enters on its second volume with the May number, which is a particularly interesting one. The magazine has fulfilled the hopes which it excited, and the two most serious faults noticeable in the early numbers—an exaggerated patriotism, and a disposition to admit articles in which big words are more abundant than facts or ideas—are gradually disappearing. In the near future the editor promises articles on "The Evolution of Musical Journalism," "The Wagner Cult and the Art of Singing," "The Genesis of the Modern Pianoforte" and "The Modern Organ," with portraits and other illustrations. The May number contains portraits of Messrs. W. H. Sherwood, Max Bendix, C. Sternberg, W. L. Tomlins, the Mason and Thomas quartet, the leading female violinists of America, and the leading professors of the Cincinnati College of Music. The opening article is a lament on the tendency of American composers to imitate German and French musicians, instead of cultivating a national American style, based on "the psalmody of the Puritans; the reels, hornpipes, and country dances of rural New England; the melodies of the negroes; the patriotic and other songs of the people, and even the music of the Indians, in which . . . there are interesting peculiarities." Mr. G. F. Root defends the old-fashioned prima donna and her common songs, while Mr. Sternberg wants a new and revised edition of Schumann, who certainly was negligent in minor details of notation. But Mr. Sternberg should have exonerated him from the reproach of incorrect tempo marks, for it has been shown that his metronome was faulty. The editor gives an interesting description of the methods by which Mr. Tomlins has achieved such wonderful results in the vocal training of children. One of the most readable articles bears the unpromising title of "An Old Programme Book." It throws much curious light on the state of taste at the time when Mr. Theodore Thomas, Mr. Mason, and others first undertook to give New Yorkers good chamber music. What a difference, for instance, between such concerts as Paderewski, Rummel, Pachmann, and D'Albert have given here this winter, and one of Thalberg's programmes (in 1857), which was devoted chiefly to transcriptions from "Massaniello," "I Puritani," "Sonnambula," and "Norma." Most of the good music which our pianists play to-day was in existence at that time, but the public did not care for it.

—In the 'Remains of Ancient Rome' (London: A. & C. Black; New York: Macmillan), Prof. Middleton has entirely recast a work which had already passed through two editions under a somewhat different title. The book now appears in two volumes, with more than three hundred additional pages. Its nature, however, is unchanged, the chief stress being laid, as before, upon architectural matters, with particular attention to methods of construction and to building materials. But a great deal is added everywhere in the way of details, the results of recent excavations are set forth, and there are many new illustrations. The colored plans have been revised up to date, and an entirely new one of the imperial *fora* is provided. Under bibliography it is good to see that the value of inscriptional sources is more fully recognized. The author has somewhat modified his view that the necropolis

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discovered on the Esquiline was a proof of the preëxistence of a purely Etruscan city on the site of Rome, though apparently he does not adopt the theory of Alban origin. It is rather hard on Nero to make Tacitus authority for the story that the burning of Rome was due to a cut-and-dried scheme of the Emperor, when Tacitus is the only ancient author who speaks of the charge as at all doubtful. The new Secular Games inscription might have helped Prof. Middleton in what he has to say about the altar of *Roma quadrata*. The index to the book is very greatly enlarged and improved.

—The remarkable religious movement in Persia known as Babism has been described in a number of European books, notably by Comte de Gobineau and by Kazem-Beg. A welcome addition to our knowledge of the subject is presented by Mr. Edward G. Browne of the University of Cambridge in his work entitled 'The Episode of the Bab' (Macmillan). The first volume gives the Persian text, the second the English translation with notes. It is a narrative of the Babist movement by a member of the sect, and not only presents it from a sympathetic point of view, but gives details which were not before known. Mr. Browne himself also, by visits to the East, obtained a very special knowledge of the movement, and in his notes makes contributions to the history not only of Babism but of the modern Persian faith in general. The main peculiarity in the contents of the narrative is the "secondary importance accorded to the Bab, whose mission is throughout depicted as a mere preparation for the fuller and more perfect dispensation of Beha." Bab speaks of himself commonly as a forerunner; and since 1867 it is Beha who has been recognized by most of the Babis as "he whom God shall manifest," their supreme and sole chief and spiritual guide. Mr. Browne visited Beha in his home near Acre, and was accorded a most friendly reception. Another claimant to the title of chief, named Yahya, is at present in Cyprus; he has his adherents, but is comparatively of small importance. Babism is a thoroughly Persian product, an attempt to engraft Aryan mysticism and pantheism on the Koran. The hold which such religious systems have on Persians is shown by the stubborn resistance made by Babism to all attempts of the Government to crush it. At present it not only maintains itself, but, in spite of persecutions, seems to be spreading. Whether it will be a permanent faith, or will succumb to the tremendous power of the Islamic organization, remains to be seen.

—The story of England's literary debt to Holland has not yet been told, though the debt is a large one. It was on the Continent that printing was invented, and that publishing first became a business separate from that of the stationer; cheap books, and plenty of them, being the rule. A scholarly treatise on literary relations between England and Germany in the sixteenth century has been given by Prof. Herford in his fascinating volume (Cambridge, 1886), in which, also, is a chapter on the influence of the Dutch school of Latin drama upon England. Holland, however, not merely served as an intermediary between Germany and England, but had besides a pronounced independent and direct influence. This was shown both in the many text-books translated directly from the Dutch, in the transfer by Caxton of the Dutch forms of world-wide literature, etc., and in the manifold phases of industrial life. By those immigrations of Flemings and Hollanders which went on pretty steadily from the twelfth to the seventeenth century, both scholars and common people were stimulated. A fresh illustration for the coming historian of this movement is afforded in the hundred-page pamphlet just issued by Dr. Henri Logeman, of the University of Ghent (1892) and published as the fifth fasciculus of the Faculty of Philosophy and Letters. It contains the Dutch original, and a nearly contemporary translation into English, of a fifteenth-century Dutch "morality." This kind of literature was widely prevalent just before and about the time of the Reformation. The translation of "Elckerlijk" (Everyman), presumably by Peter Dorlandus, is given on the page opposite to the Dutch text, so that the two may be easily compared. There are also notes on both texts. The introductory chapters are in English, and give an account of the various texts in Dutch and English, the manner of editing, and the author and date. Prof. Logeman shows that the original (Elckerlijk—Everyman) composition was Dutch, that the first translation on the Continent was into Latin, thence into Low German, and thence into Dutch again, as "Homulus." The recovery of the long-lost original text was therefore an interesting episode in the history of dramatic, literary, and (possibly) ecclesiastical history. On the final page is a reproduction of an old woodcut from an Antwerp edition, representing Death striking down, with a dart, a man in the prime of life. The argument of the morality may be best stated in the words of a title-page of one of the twenty or so books published by John Skot (1521–1537): "Summoning of Every Man. Here begynneth a treatyse how the hye fader of heuen sendeth dethe to somon euery creature to come and gyue a counte of theyr lyues in this worlde and is in maner of a morall playe." The pamphlet is issued by the Librairie Clemm, Rue de la Calandre, 5.

—When the American Library Association was in California, it heard large stories of a scheme which was to revolutionize cataloguing. One enthusiastic admirer went so far as to declare that by its aid two cents would go as far as two dollars had previously gone in cataloguing. Its inventor, Mr. A. J. Rudolph, assistant in the San Francisco Public Library, did not claim so much, but even he, or his chief, Mr. J. V. Cheney, thought it would do away with "that cumbrous thing the card catalogue," solve the long-standing problem of a universal catalogue, insure not only economy but an accuracy and fulness hitherto impossible, and great speed, too, one assistant being able to do the work of five using the old methods. The invention itself was not shown, because patents had been applied for, and the visiting librarians went away full of curiosity slightly tinged with incredulity. The patents have been obtained and the secret is now out. The San Francisco *Chronicle* of May 7 contained an apparently authorized account with cuts. It turns out that the invention is not a new method of cataloguing at all, but a new way of holding the catalogue after it is made—in fact, only a novel slip-catalogue case. It will take just as long to prepare the catalogue as before; there is no saving in brain-work, no saving in investigation, no saving in pen-work or type-writing or printing, whichever method of record is adopted; there may be a saving in the time of putting the slips into their places, but this seems to us doubtful. But when we come to the use of the catalogue, there is a great gain, balanced by a great loss. The gain is this, that the titles are presented to the reader not one by one, as in a card-drawer, but a pageful at a time, rendering consultation very much easier and more comfortable. One cannot find the part of the catalogue one wishes to consult any quicker than in a properly labelled and guided card catalogue, but, the place once found, one has a hundred titles in view at once, instead of having to pick over a hundred cards. The contrivance is this: along each edge of a slat runs a thin metallic frame. Under these frames are inserted the ends of catalogue cards. The slats are hooked together and can be drawn over a drum, turned by a crank, in such a way that each in turn passes under a glass window at the top of the case, allowing the titles to be read. Three hundred and fifty slats fill a case and hold 26,000 titles.

—The drawback to this scheme is, that the person who consults it prevents all other persons from using it at the same time. As each machine holds 26,000 titles, his obstructiveness would be greater than with an old-fashioned eight-tier catalogue having fixed drawers, eight times as great as with a catalogue having, as all good catalogues have, movable drawers, and more than fifty times as great as with the Leyden card-book catalogue now coming into use at Harvard College Library. This evil can be lessened by putting fewer titles in a case, but then there must be more cases; and what will become of the superiority over "the cumbrous card catalogue"? This difficulty would be better removed in another way, which the inventor may have thought of, though it is not suggested by the *Chronicle*—by having several copies of the catalogue mounted in different cases, which can be done without serious expense if the titles are printed. But as there would have to be eight to make it equal to a card catalogue with movable drawers, and fifty to equalize it with a card-book catalogue, the element of room becomes an important consideration. And the cost of distributing new slips through the many cases should not be overlooked. To sum up, then, the invention is an important one and worthy of careful consideration, but it makes no improvement or saving in the preparation of a catalogue, the proper work of the cataloguer; it only affords a better method of presenting it to the public. It will provide an escape from the annoyance of consulting numerous printed supplements, but it does not do this any more than a card catalogue. Indeed, one is tempted to think that the enthusiasm which this device has excited at the San Francisco Library is due to its contrast with defective methods previously in use there. The sole unmistakable advantage is that it shows from twenty to eighty titles at once, instead of one title, which is a very great advantage.

BOYESEN'S GERMAN LITERATURE.

Essays on German Literature. By Hjalmar Hjorth Boyesen. Charles Scribner's Sons. 1892.

PROF. BOYESEN more than intimates that the literature of Germany does not hold its rightful place in our culture. Goethe in particular seems to him to be neglected. "The British public" is declared not to be, in a phrase of Auerbach, "Goethe-ripe"; and not only is "the British public" in this immature condition, but the case of the learned is as lamentable. "At the English universities," says Prof. Boyesen, "a Goethe student is as rare as a

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white blackbird"; and he adds that "intelligent, sympathetic study of Goethe could scarcely flourish in that atmosphere of semi-ecclesiastical mediævalism which yet hangs, like an oppressive mist, over Oxford, and, in a lesser degree, over Cambridge." After a visit to the universities "one begins to understand," he thinks, "all the malignant witticisms which Heine made on the English, and the generally unfriendly tone toward them which pervades German literature."

The matter is not much bettered when he turns to the past and inquires into the scholarship and intelligence of the last generation. We recently remarked upon the fact that Carlyle's obligations to the Germans had not been sufficiently brought out. It would appear from Prof. Boyesen that Carlyle was less indebted than would naturally be supposed. Carlyle misunderstood Goethe, so runs the criticism here, and in his essays colored the genius he most unreservedly reverenced by importing into its expression his own very different personality. The very name of the "Olympian," which in its application to Goethe seems to summarize the Teutonic conception of him, indicates how far Carlyle erred in his estimate; and the various statements that Goethe was a sage who had come to faith through unbelief, that 'Wilhelm Meister' led to the "Cross of Christ," that Goethe bade man follow his "God-given best," and the like phrases used by Carlyle only show that the latter failed in interpreting "the calm and self-poised secularism" and "the sunny and cheerful pagānism" of the German poet. Especially does Prof. Boyesen attack the passages in which Carlyle declared that Goethe was "impersonal" in his works, and that he had "the devoutness of a Fénelon" and "the gayety, the sarcasm, the shrewdness of a Voltaire." There was none of all this in him whom our author himself describes as "the serene old pagan in Weimar." If Carlyle misapprehended Goethe so radically, Abraham Hayward is to be named only to be bundled out of court forthwith as a nonentity. Arnold, though praised for his eulogy of Goethe as the "greatest modern man," is reproached for coming to the subject through the medium of the criticism of M. Scherer, who is dismissed as "this malignant and disgruntled Frenchman." Hutton's essay is received with many compliments, but nevertheless set down as "a judgment of incompatibility." Prof. W. S. Blackie is the one man, "outside of Germany," who has absorbed Goethe best, and he holds much the same view as our author in regard to the impenetrability of the English mind to any German luminary. In the matter of translations likewise, Prof. Boyesen finds a singularly unsatisfactory condition of affairs; and adjudges the prize of excellence to Bayard Taylor.

This survey supports the view that "the British public," and, without reservation, the English-speaking race, is not "Goethe-ripe." There is some reason, of course, for this persistent mood other than mere density and stupidity. Prof. Boyesen indicates so much when he guardedly remarks that "the spirit that animates Goethe is very far removed from that which dominates English literature, past and present"; and he strikes the nail on the head when he quotes Hutton's words to the effect that Goethe's writings repel readers with English views of life and duty." Goethe adopted the principle of self-culture as the rule of life, and he applied it with exceeding thoroughness. It is asserted that he could have developed his genius in no other way, and that, therefore, though he exposed himself to the charge of an overweening and at times cruel egoism, nevertheless his selfishness is to be regarded as a necessary part of his discipline. Prof. Boyesen states the facts frankly enough: "He loved his friends so long as they had something to contribute to his life, and he dropped them or shook them off when he had exhausted their educational value. This may appear a harsh statement, but it is unquestionably true. It was especially in his relations to women that he exhibited this side of his nature." In another place Prof. Boyesen adds that the sacrifice of such relations "is hardly selfishness, but a duty which every sincere man owes to himself"; if a friend ceases to be useful, and therefore ceases to be loved, fidelity under such circumstances is but a "remnant of the old feudal ideal" of external allegiance to a sovereign. Goethe was therefore "selfish to the extent necessitated by his ideal of life." Prof. Boyesen states the case of love in as extreme a form as that of friendship. This is his special plea:

> "The common callow youth, who is but a mediocre specimen of his kind (and who, to show his quality, ought to be numbered, not named), rushes blindly into the first net that the female enchanter has spread for him, and in his maudlin felicity feels not the meshes of fate in which he is entangled. He marries, reproduces his imbecility in half-a-dozen specimens of his own kind, and struggles patiently with the troubles incident upon his blessed estate. Now, it may be that this man is wise. He could probably not fulfil any higher destiny. But the rare, the exceptional man, richly endowed, who sees the benevolent imposition which Nature practises upon him, and refuses to play into her hands—is he, after all, to be so ruthlessly condemned? . . . Even so wise a man as Emerson was of opinion that the poet, the scholar, the man who was bent upon accomplishing some high purpose, had better not give hostages to fortune. . . . He may, indeed, yet accomplish much; but he will fall short of the highest achievement attainable by a man of his gifts."

This is the way in which the matter presented itself to Goethe, says our author; marriage is ordained for the mass, but the "exceptional individual" should have a way of his own and subordinate his marital as well as his friendly instincts to the perfection of his own nature. What the issue is, under the most extenuating conditions, is told us as follows:

> "What an exquisite result has, for instance, the Sesenheim episode yielded! A sweet, commonplace young girl, with a *nez retroussé* and some poor rural accomplishments, becomes, by the magic of his art, a permanent character in literature, an immortal type of all that is most touching and beautiful in womanhood. I do not say that this was to Frederica personally a compensation. But just as Faust (in the Second Part) by deeds of repentance does penance to humanity for his sin against the individual Gretchen, so Goethe, in 'Götz von Berlichingen' and 'Clavigo,' made amends to the world for the wrong he had done Frederica."

Is not the substance of this view, to put it bluntly, that ordinarily the love of woman exists for the procreation of imbecilities in a state of marriage; but in the case of men of genius it exists for the procreation of plays and novels, and the writing of such plays and novels is a "penance" done for desertion? And is this anything more than the well-worn plea that there is a law for mankind, but that genius is lawless? The power with which Goethe realized the doctrine of the unity and the universality of law is one of the main points on which his greatness is argued; is it not singular, then, to find his apologists alleging an "exception," that figment of a different school of thought? To be without loyalty to friends and without honor towards women in affairs of the heart may be consistent with being "just so selfish as was necessitated by his ideal of life," but the rule cannot be of merely personal application to the great teacher only: he cannot live one way of life and teach another, except on the plea that he fails of the ideal through defect of will. Otherwise, he must be regarded as more or less than human—which is what being an "exception" means.

The remarkable thing to a foreigner in all this is that these Goethean traits are not German traits any more than was Goethe's lack of patriotism, and that, notwithstanding this fact, the Germans so readily forgive a man who was conspicuously deficient in their people's characteristic virtues. Prof. Boyesen holds in reserve, however, the just plea that has been glanced at above. He says that Goethe's moral development was short of his intellectual perception, that "Faust" involves the growth of self-culture into self-sacrifice, and that the issue of the whole thought, both in the drama and in 'Wilhelm Meister,' is the enthronement of the altruistic in place of the egoistic conception of duty. Goethe personally, in this matter, "had reached the moral stage of *Faust* in the third, or possibly the fourth, act of the Second Part of the drama, but he had not yet entered upon the fifth or final act." This is a very different thing from allowing that Goethe's life is capable of defence, and it has its natural outcome not in excuse, but in Prof. Boyesen's last word, that "we may find much to regret, some things, perhaps, to censure, but we shall find nothing which we may not understand." To understand, in spite of the French saying, is not necessarily to forgive, except under a system of fatalism. The question of the value of Goethe's work, artistic and moral, is largely dependent on the extent to which it incorporates his better intellectual as opposed to his lower moral self, and Prof. Boyesen deals in these essays mainly with the personal instead of the literary side. Certainly the Goethean conception of self-culture is not attractive either in rationality or in honor. But enough has been said to illustrate why Goethe, as man and poet, naturally repels readers "with English ideas of life and duty."

Prof. Boyesen devotes the first half of this volume to Goethe, and has treated the subject with admirable frankness, with a desire to put the case in the most presentable way, but without any mouthing eulogy of his hero; and if he does not always carry the reader along with him, he helps to clarify judgment by the plain statement given. In the remainder of the volume, which deals with the development of the German novel, he enters on a fresher field of criticism, and, applying there full knowledge and a mind of intelligence, he has made a most helpful contribution to our comprehension of the matter. He marks at once the dominant trait of German fiction, its philosophical bent. "A German author," he says, "rarely rests satisfied until he has equipped himself with a 'philosophy'—until he has acquired definite convictions concerning a thousand things which a Frenchman or an Englishman is willing to leave to the decision of those whom they may concern." And again: "The German critic looks for it as naturally as our own remains blind to it, and he judges the value of a novel, *ceteris paribus*, by its presence or absence, by the relevancy of its types, and by the consistency with which its philosophical purpose is carried out." Goethe struck the modern note fully in 'Wilhelm Meister,' which deals with the transformation from feudal to industrial conditions; and authors of our time have followed on the line laid down. Spielhagen de-

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fines the novelist's end as "to give world-pictures—pictures of their nation and its aspirations during a certain period." He deals with national problems. Freytag similarly concerns himself with the industrial movement of his generation or with historical past conditions of the people. Auerbach, on the other hand, may fail of remembrance because he "was not a sufficiently pronounced representative of anything (unless it be Spinozism) to survive as the exponent of any particular school of thought or the chronicler of any particular phase of civilization." The same touchstone is applied to other modern authors; and consequently the value of their works as documents, to use the current phrase, on the historical and realistic side is made manifest, and their corresponding defect on the artistic side equally plain.

The study of the German Romantic school is taken up at the end, and the group of essays in which it is embodied is full of interest. The school is now remote enough to be integral, and it illustrates a period of culture and a race temperament in most instructive ways. The origin of it in the reaction of the German nature against the dry rationalism of the "Enlightenment" is clearly pointed out; its fortunes are followed in the picturesque and sorry figures of its disciples, and its literary and imaginative quality, its philosophy and its essential emptiness, are effectively rendered. Nor would the picture be complete without the glance at the society of the time which is also taken. Tieck, with his facile adaptability, his impressionable and unstable nature, is lightly drawn. Frederick Schlegel, with his Dorothea and his bumptiousness, is portrayed in bolder lines; Schleiermacher, with his Henriette, his spun-out æstheticism, his musing religious reveries, and in general the extraordinary dispersive energy of his genius for mild folly, is a unique figure; and besides there were Novalis, with his 'Blue Flower,' and Wackenroder, with his 'Heart Effusions of an Art-Loving Friar,' each destined to a curious influence over mystical temperaments. These were the main members of the group who parted on the one hand from Lessing and on the other from Goethe, and returned into mediævalism, to find the promised land in the dark ages. It was a singular phenomenon in the history of culture, and is worth attention. Prof. Boyesen has presented certain aspects of it and defined its course of development in a style neither too serious nor too contemptuous; but why he should confound the Romanticists of other lands with this erratic coterie, and in consequence question whether those who read Scott and Victor Hugo possess necessarily "an intellectual enjoyment which argues literary tastes," passes our comprehension. There is a lacuna somewhere in the argument here when he passes from historical criticism to the nature of romantic art in itself. Idealism stands or falls with the German school as little as it does with the Dey of Algiers.

GARDINER'S HISTORY OF THE GREAT CIVIL WAR.—II.

History of the Great Civil War, 1642-1649. By Samuel R. Gardiner. Vol. III., 1647-1649. Longmans, Green & Co. 1891.

WHAT is the judgment which we ought to form as to Cromwell's moral character? This is the problem with which Mr. Gardiner is, in his last volume, brought face to face. He deals with it as all who know his writings would expect, manfully and honestly. He weighs with judicial calmness the charges brought against the Puritan leader, and, with a decision not very usual with our author, he sums up for an acquittal in words every one of which deserves consideration:

"Here, as in so many other knotty matters, the thread leading out of the maze is to be found by a strict adherence to chronology. It was with no little surprise that I found one charge after another melt away as I was able to fix a date to the words or actions which had given rise to hostile comments. Thus tested, the Cromwell of Lilburne and Wildman shows himself the same man as the Cromwell of the letters and the *Clarke Papers*—no divinely inspired hero, indeed, or faultless monster, but a brave, honorable man, striving, according to his lights, to lead his countrymen into the paths of peace and godliness. The investigation which I have thus conducted is the more conclusive because, whilst it shows that Cromwell was not a hypocrite, it also shows that it was the most natural thing in the world that other men should think him to be one."

This verdict of acquittal will, to many readers, seem absolutely decisive. It is delivered by a judge in whom impartiality approaches almost to a weakness. It is the result of a searching inquiry by an investigator whose knowledge of his subject is unrivalled, and, as far as such a thing be possible, complete. It is a verdict, moreover, which claims to reconcile Cromwell's integrity of character with the honesty and intelligence of the enemies who denounced him as a hypocrite and a plotter. Every one ought, therefore, whatever be his opinion of the Protector, to acknowledge that a favorable view of Cromwell's character may henceforth be entertained by honest, sensible, and impartial critics. Nor does this concession go far enough: we must admit that the verdict delivered by Mr. Gardiner agrees with the results towards which historical research has, during the last fifty years, been leading the great body of intelligent historians. Facts and dates are, when once accurately ascertained, irrefutable; they tell their own tale. The old picture of Oliver as the plotter and the hypocrite, whose life was one long intrigue, has now become incredible. He must rank, and henceforth always will rank, with the great statesmen of the world. His care for the public good is manifest. His English patriotism is as patent as his religious fervor. His breadth of tolerance, if we judge him by the standard of his age, is at least as wonderful as his marvellous insight into the requirements of the moment. In Cromwell, as with all great English rulers, are found blended zeal for practical reform with the strongest conservative instincts. We can now see distinctly that the grand object of his policy was to save the liberties and especially the religious freedom of England, while preserving the peace and power of the country.

Each of the transactions, moreover, which cast a doubt on Cromwell's integrity, admits, if taken singly, of a favorable interpretation. The seizure of the King at Holmby House, the negotiations between the King and the Independents, Cromwell's attitude of reserve, his relation towards the army and the Parliament, his approval of Pride's Purge, the terrible energy with which he finally threw himself into carrying through the trial, condemnation, and execution of the King, are all matters which need explanation, and which can be explained without convicting Cromwell of, at any rate, more than the statecraft which public opinion holds venial in a statesman. If you are to place the Protector on the level, say, of Elizabeth, of Henry the Fourth, of Richelieu, of William the Third, of Cavour, or of Bismarck, there appears, at first sight, at any rate, no reason whatever for passing on him a severer judgment than you pass upon the other political leaders of mankind. Mr. Gardiner, we may suppose, would hold, and from his own point of view bold rightly, that his apology entitles Cromwell to a higher place in the veneration of mankind than can be claimed for most of the statesmen we have mentioned. It would be, for instance, not a happy description of even the best side of Henry the Fourth to say that the aim of his life was to lead his countrymen into the "paths of godliness."

Yet it is at this point that we come across the train of thought which suggests a doubt whether Mr. Gardiner, with all his knowledge and fairness, has spoken the last word upon the moral character of his hero. If you could place him side by side with, say, to take modern instances, Bismarck or Cavour, there would be little difficulty in pronouncing a favorable verdict on his career. He and they, as the world pretty well admits, have each served their own country with zeal and devotion. He and they have each, in the course of their career, committed acts more easily defensible by a politician than a moralist. He and they have, both in their silence and their speech, violated at moments the rule which reverence for truth is held to impose upon men of honor and honesty in the transactions of private life. But the difficulty of the case is that Cromwell's apologists, no less than his assailants, feel instinctively that he cannot take his stand on the level of great statesmen. He either rises above or falls below Bismarck or Cavour. To understand either his position or the position of his critics we must never forget that he was a religious enthusiast and the leader of a religious party. At every stage of his career his religious convictions become apparent. No one now supposes them to have been feigned; no one thinks of Cromwell's fervor as hypocrisy; no one believes, or can believe, that he was a man of the world acting the part of a saint. But as one reads his career, narrated as it is by so lenient a judge as Mr. Gardiner, it is difficult not to come to the conclusion that the mixture of genuine religious fervor with keen worldly insight was, in the case of Cromwell, as in the case of most leaders of the religious world, unfavorable to that directness and general honesty of character which sometimes distinguishes statesmen who, at a pinch, have not scrupled to tell a good downright lie. "No one rises so high as he who knows not whither he is going." "In these words," writes Mr. Gardiner, "Cromwell revealed the secret of his life—the refusal to adopt any definitely premeditated plan of action, and the resolution to treat each occurrence as it arose in the light vouchsafed to him when the need of action was felt." In these words of Cromwell's, and in Mr. Gardiner's comment thereon, is, we will add, revealed the secret not only of Cromwell's life, but of the inexplicable and just suspicion with which English men of every class came by degrees to regard the Protector. For they are the words not, indeed, of a plotter like Louis Napoleon, whose career was one long conspiracy, but of a man of profound ambition, who believed in Providence, but also believed that Providence intended him to rise to greatness. The refusal, for example, to adopt any premeditated plan of action was, looked at from its good side, a determination not to involve himself in far-fetched scheme of policy. But, looked from its bad side, it meant the intention to

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for himself without regard to the obligations which bound him to friends and colleagues. The resolution, again, "to treat each occurrence as it arose in the light vouchsafed to him when the need of action was felt," is, from one point of view, nothing better than the determination to pursue with the utmost vigor any course of action which at the moment promised success, and to treat the course of events and the turn of opinion as the indications of the will of God. To critics, indeed, of the eighteenth century Cromwell's appeal to Providence, his prayers, his tears, his belief that success in battle was the visible sign of divine approval, appeared to be proofs of the commonest hypocrisy. Our present firm conviction that he was no hypocrite has led gradually to the idea that his habit of mingling religious fervor with statecraft was no evil. But to a man of sound judgment who meditates on the facts detailed in Mr. Gardiner's history, it will, however, soon become apparent that fanaticism, even when perfectly sincere, tends, when blended with statecraft, to produce not hypocrisy, but a subtle form of dishonesty. The worldly statesman for example, who held that Charles ought to be put to death because his execution was required for the safety of the nation, and the Puritan soldier who saw in the death of the King the punishment of the man of blood and a sacrifice demanded by the justice of heaven, each occupied a perfectly clear and honest position; but Cromwell, who at one moment, from considerations of statesmanship, tried hard to come to terms with the King, at another, after praying and fasting with levellers and zealots, convinced himself that the punishment of the King was a religious duty, and who at last, when the dread deed was done, fell back in his own mind—if the dramatic tale told with half belief by Mr. Gardiner be true—on the plea of "cruel necessity," occupied a position compatible neither with the brutal honesty of unscrupulous statesmanship nor with the guileless sincerity of true religion.

No doubt each critical event of Cromwell's career during the years 1647–1649 as told in Mr. Gardiner's narrative admits, when taken alone, of explanation or apology. But, when looked at as a whole, these events suggest that Cromwell, who, as a matter of fact, excited the distrust of one body of friends after another, was distrusted for the simple reason that he was untrustworthy. It is possible that no blame is to be attached to him for the characteristic misunderstanding between himself and Joyce as to the arrest of the King. It is possible that Cromwell wished to deal fairly both with the Parliament and with the army. It is possible, though to us scarcely probable, that Cromwell, who approved of Pride's Purge when the *coup d'état* had been carried out, was not (morally at least) as responsible for the real destruction of the authority of Parliament as was Napoleon for the *coup d'état* of the 18th Brumaire. It is possible that Cromwell when, at the very end of 1648, he tried to save Charles from death, and when, not a month later, he was more responsible than any other single man in the country for the execution of the King, followed a course which he sincerely believed to be compatible with the demands both of honesty and of justice. Each of these things is a possibility; but look at them altogether, and it becomes certain that Cromwell's action was influenced by a strange mixture of political unscrupulousness with religious fanaticism.

One of the great merits of Mr. Gardiner's mode of treating history is that the accuracy and sincerity of his narrative enable us to correct, if necessary, the leniency of his too charitable judgments; and in the case of Cromwell we are all but convinced by the very facts which Mr. Gardiner has laid before the world for consideration, that his keen perception of the grand side of Cromwell's character, combined with a morbid dislike to the condemnation of men whose acts admit of even possible excuse, has led him to underrate the real strength of the accusations brought against the Puritan leader. The absolute acquittal of Cromwell would be, it must be remembered, the absolute condemnation of Cromwell's contemporaries. Is it conceivable that the general distrust excited by his character and career should have been unfounded? On Mr. Gardiner's own showing, we answer this question with a distinct negative. Of Cromwell's genius and public spirit we have no doubt whatever, but we equally doubt whether the men who stood nearest to him felt, or could feel, that either his genius or his public spirit enabled them to place in him the confidence which is won not by genius but by trustworthiness. But with books no less than with men one must look for the end. Mr. Gardiner has already by his judicial narrative modified the opinions of many among his readers. The completion of his great work may bring us over to his absolute belief in the integrity of Cromwell.

SWITZERLAND.

Die Bundesverfassungen der schweizerischen Eidgenossenschaft. Von Prof. Dr. C. Hilty. Berne. 1891. 8vo, 480 pp. (Also, translated into French and Italian.)

Die Anfänge der schweizerischen Eidgenossenschaft. Von Prof. Dr. W. Oechsli. Berne. 1891. 8vo, 383+327 pp. (Also, translated into French.)

Schweizerbund in Schweizermund: Gründung und Aufbau der Eidgenossenschaft, dargestellt in sechsundzwanzig Hauptmundarten. Zurich. 1891. 12mo, 160 pp.

The Swiss Republic. By Boyd Winchester. Philadelphia: Lippincott. 1891. 8vo, 487 pp.

Politisches Jahrbuch der schweizerischen Eidgenossenschaft. Herausgegeben von Prof. Dr. C. Hilty. Band 6. Berne. 1891.

THE celebration of the six hundredth anniversary of the Swiss Confederation naturally gave rise to a vast amount of literature of a festal character, most of which will disappear with the passing of the hour. Two volumes, however, which appeared under the auspices of the Federal Government, will remain as worthy monuments of the occasion. These are the constitutional history by Prof. Hilty, and the study of origins by Prof. Oechsli. The former may be called the popular and the latter the scientific contribution of the Government to the centennial literature, for both were printed at State expense and sold at very low prices; but the term popular must not be applied in a derogatory sense, as though excluding a scientific treatment. Although intended for a wider circle of readers, the constitutional history of the period has not been vulgarized, but is exhibited in rapid movement by the hand of a master.

The first century of the Confederation is much easier to describe than the second, owing to the fact that contemporary writers were so much occupied with the foreign wars and external relations of the Swiss that they had no time to record institutions and forms of government. Prof. Hilty pauses here to make some more or less melancholy reflections: "This ignorance regarding our fathers is explained by the fact, established by a recent historian, that writers do not begin to recount the life of States till the moment of decline." This doctrine, attributed to Savigny, continues to affect the author in his *Politisches Jahrbuch*, where, in reviewing the literature of constitutional history of the year, he is pained at the amount of attention Switzerland is receiving from foreign observers. He fears that it indicates a state of decline; that the climax has been reached, and that the foreigner is but the witness of an approaching fall. Governments should be like women—the less said about them the better.

This is not the place to dispute with Savigny, but in general it may be open to question whether a given period is really one of decline, or only apparently so; and as for the foreign observer, it may be suggested that, in the case of Tacitus, the decline was on the other side, and this going abroad for political research may be evidence of uneasiness and discontent at home. Mr. Hilty now and then falls into an oratorical-hortatory vein, and there are certain marks of haste in the composition of the book, but on the whole it is an excellent work, and furnishes a rapid and complete survey of the constitutional growth of Switzerland in a pleasing form. Facsimiles of the oldest Federal Compact (1291) and of the League of 1315 are attached.

Prof. Oechsli has carefully gone over the beginnings of Swiss history anew, and given us the results of the researches of expert investigators, among whom he himself stands in the first rank. He traces step by step the colonization of the Forest Cantons, the condition of landed property at the time of the first Confederation, the feudal relations in each district, and the jurisdiction of overlords and the empire in the matter of general government. As Bluntschli has well said in the same connection, it is not a matter of indifference to know the motives of the people in forming this league. Simple rebellion does not command respect, even if successful, when not justified by motives of self-preservation and the protection of acquired rights. But we have here complete evidence of the established customary rights, touching both property and jurisdiction, which were placed in jeopardy by the surrounding Powers and principalities. Other privileges were obtained by purchase or as reward for military support, and all were tenaciously defended. The Swiss exhibited in the early periods of their history a marvellous appreciation of the weakness of their adversaries, and knew to a moment when to strike for and when to buy their advantage.

Prof. Oechsli does not go beyond the League of 1315, which followed the battle of Morgarten. The Confederation becomes at that point a recognized certainty and the period of origins complete. The immense number of details required to establish the conditions of each district and class of people precludes the possibility of making such a work attractive to the popular reader, but as an example of the scientific use of historical materials the work is excellent, and will stand as a worthy monument of the sixth centennial. The author does not ask the reader to take his statements on his own authority, but in a second part devotes more than three hundred pages to a register of citations and quotations from contemporary sources touching upon the twenty-five years of which he treats. To the same facsimiles given with Prof. Hilty's book is added a large colored map of the original cantons, prepared by Prof. Oechsli himself.

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Mr. Winchester will be pained to note how little is said in these two works about William Tell. In the first-mentioned the tradition is merely given a passing glance, while in the second, the scientist, dealing with documents, has omitted that hero altogether. Mr. Winchester, however, devotes a long chapter to the narration of the story as usually known, and roundly denounces those who do not believe it.

"No one can visit the lake, the rock, the fountains, the chapel, read the story painted on the wall and tower, hear the local traditions in every man's mouth, witness the annual festivals, study the history of Switzerland, and consider the character of the people, then think of Tell as a myth, more than he would say that Switzerland and all its heroic people have been a fable," etc.

Did not Goethe and Sir James Mackintosh believe it to be true? Does not the museum at Zurich contain the veritable cross-bow of Tell, and did not the Canton of Uri, in 1760, publicly burn the book of a clergyman, and very nearly the clergyman himself, for calling the deed of Tell a Danish fable?

It is unfortunate that this essay should have been put into the book, as it has no particular connection with its surroundings, and needlessly throws suspicion upon the other observations of the author. Concerning the modern institutions of Switzerland, Mr. Winchester speaks with the authority of a person who has lived among the people, and his book is a mine of valuable information. He disclaims any attempt to treat his subject historically, and when he does occasionally refer back to origins, his judgment is not always good. The style now and then reminds one too much of the note-book, but on the whole the work is interesting. Many details on education, industry, commerce, and peasant life add to what others have written of the subject; a pleasant chapter on Bern describes the points of interest and daily scenes of that capital, and the treatment of contemporary political questions is luminous and instructive.

An interesting illustration of the diversity of language existing in Switzerland is the little book 'Schweizerbund im Schweizermund.' It is a collection of stories about the foundation of the Confederation, written in the dialects of twenty-six different localities by as many authors. Eighteen of these are varieties of German, the others being divided between French, Italian, and Romansch. The tales embody more or less the traditions of each district as to its particular part in the great drama.

Hilty's *Politisches Jahrbuch* is becoming more and more indispensable to the student of Swiss affairs. It has now entered upon its sixth year, and contains, besides valuable essays and documents upon various topics touching the history of Switzerland, a complete review of the political, legal, and social movements of the year. This "Jahresbericht" is a well-ordered report, taking up external and internal federal affairs in succession, gives a complete view of cantonal legislation of a public character, and reviews the important political literature. The question of State-rights has so recently been in the acute stage that the essay by the editor on Federal Intervention, treating the subject historically, will have more than a local interest.

Geography of Africa South of the Zambesi. By the Rev. William P. Gresswell. With three maps. Oxford: Clarendon Press; New York: Macmillan. 1892. Pp. xii., 400. 8vo.

THE range of this book is wider than the title would seem to imply. Intended principally for use in schools and colleges, it gives in a condensed but readable form information on nearly every subject connected with South Africa on which an intelligent emigrant would need instruction. Naturally, the larger portion of the volume is devoted to an account of the general physical features of the country, the climate, the characteristics of the soil, its productions and resources, together with particular descriptions of the different political divisions and the more important towns. But there is also enough of history to give the student an intelligent idea of the relation of present conditions to those which preceded, with chapters upon the various Governments, the tenure of land, the industries, commerce, education, religion, and the native races. Although official documents and other sources are largely drawn upon for facts and statistics, this work is not a mere compilation. Much of it is the result of knowledge gained during the writer's seven years' residence in the country. A personal element, accordingly, is to be observed throughout, which lends a certain literary quality to the work, not often to be found in purely educational manuals.

The book gives also a general impression of trustworthiness. Prepared under the auspices of the Royal Colonial Institute, it is evidently not written in the interest of any emigration scheme. It aims to be, and doubtless is, a truthful picture of South Africa as it was in 1891. The disadvantages under which the country labors are set forth even more distinctly than are the inducements which it offers to the colonist. These are mainly the trying climate, the need of artificial irrigation for much of the arable land, the few and bad harbors, the want of easy communication between the coast and the interior, the inertia of the Boer, and the rapid increase of the natives. Agriculture is nearly at a standstill, the area under cultivation not having increased practically since 1875. This is partly due to the character of the soil, which generally seems to be better adapted for grazing than for cultivation. The principal reason, however, is that most of the land, in the Cape Colony at least, is tenaciously held by the Boers, who raise crops just large enough to supply their own simple wants, and allow the rest of their arable land to lie fallow. The natural consequence of this lack of energy and public spirit is that the Cape enjoys the unenviable distinction of "eating the dearest loaf in the world." There are many interesting notices of this singular people, the descendants of the original Dutch settlers with a large intermixture of French Huguenots. Here is a curious picture of one of their villages on occasion of the tri-monthly celebration of the Naacht-Maal, or Lord's Supper.

"Huge ox-wagons are drawn up in the public 'outspan' or square, the oxen and horses are turned out to feed on the adjoining commons, and the owners buy their market supplies for the next three months. Public auctions are held, meetings are advertised, and the storesman, as well as the strolling packman or German Jew, have a busy and profitable time. The banks advance money on mortgage, the client consults his local lawyer on some legal point, confirmations are held, marriages are celebrated, and the stoeps and verandas of these villages are full for a time of a busy gossiping crowd, gathered from almost incredible distances."

The most serious problem which the Africander has to solve is that of the natives. Under the Pax Britannica the increase in their numbers has been very great. In Natal and two small districts to the south, for instance, a native population of less than 10,000 in 1839 had grown in 1889 to nearly a million. "The great uninhabited wastes," in the East Coast region, "that every traveller of half a century ago described, are now teeming with human life." This "alarming" increase, it should be said, is apparently confined to the Bantû or Kaffir race, which Mr. Gresswell regards as of a higher type than the Red Indians or Maories, and, possibly, the Hindu and Malay races. In many parts of the country they form a very valuable class of the population, showing a remarkable energy and industry. In 1869, says an eye witness (a former Cape Minister), the Basutos "were starving savages, and there was not a trader's shop in the territory. In 1879, ten years later, the country was filled with traders, several of whom had stocks of manufactured goods from £20,000 to £50,000 in value, while clothes, saddles, ploughs, and other articles of European manufacture found ready sale." The best cultivated tract in Cape Colony is the Herschel division, inhabited by some 22,000 Kaffirs of a peculiarly peaceable and law-abiding character. "Very few police are required to keep this district in order. In 1880 there were only four native constables in it. There are no large towns or villages containing European inhabitants, only a sprinkling of traders and storekeepers—230 in all. As an example of what may be done by the natives, left almost entirely to themselves, but with the light reins of European jurisdiction held over them, Herschel is extremely interesting." It is not impossible that the future of a great part of Southern and Central Africa may lie in the hands of this interesting race.

Mr. Gresswell has chapters on Mashonaland and the Dutch republics, which contain nothing especially noteworthy. A series of thirty-two appendices gives the latest information on many of the topics treated in the text, as well as the Anglo-Portuguese Treaty and the charter of the British South African Company. There are three good maps and an excellent index.

The Siege of Lucknow: A Diary. By the Honorable Lady Inglis. London: James R. Osgood, McIlvaine & Co; New York: Charles Scribner's Sons.

THE English will never be tired, whatever other people may be, of hearing of the Siege of Lucknow. That defence of merely nominal lines made up of frail buildings and a few spadesful of earth against overwhelming numbers by a handful of men encumbered with a crowd of women and children, and at last short of provisions, was the most striking episode of the great mutiny, and it is not wonderful that legends such as that of the Highland bagpipes have been generated by the heroism of the garrison and the rapture of the relief. Lady Inglis is the widow of the officer who succeeded to the command on the death of Sir Henry Lawrence, and her Diary is supplemented by the notes of Captain Birch, Sir Henry's aide-de-camp. The interesting part of the volume, however, is the Diary itself, which gives a woman's experiences and feelings during months of mortal peril. It is remarkably calm, and so seems to have been the demeanor of the besieged, even of the women and children; though, as Cawnpore had shown, the most horrible fate, in case of the failure of their feeble defences, awaited them. The regular routine of life is kept up, with the ordinary meals, or the semblance of them; tea-parties take place; visits are exchanged. There is reading aloud, or an attempt at it. The religious services are maintained and the Communion is adminis-

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tered. The children's plays and amusements harmonize with what is going on: they would make balls of earth, and, throwing them against the walls, say they were shells bursting. They slept soundly in the midst of the heaviest cannonading, and never appeared frightened.

In this coolness and freedom from fluster we have probably the key to the escape of the whole Anglo-Indian community and of the empire itself from the extremity of peril into which, partly by imprudence and mismanagement, they had been brought. It cannot be said that the women add morally to the embarrassments of the garrison; yet they are not unconscious of their danger. They debate the question whether, in case of the enemy's getting in, self-destruction would be justifiable. Some of them had poison ready for that purpose. Lady Inglis held that it would not be right, and that, "if the trial came, our God who sent it would put it into our hearts how to act." The fidelity of the native soldiers who formed a part of the little garrison is also very worthy of note. When at last some of them deserted, it was because they could no longer endure the deprivation of opium. Prohibitionists will be pleased to hear that the giving out of rum was followed by an improvement of conduct among the British soldiers.

The Diary was worth printing even after so long an interval. It sheds a ray of comparatively pleasant light on a dark and dreadful page of history.

Diary of George Mifflin Dallas. Edited by Susan Dallas Philadelphia: J. B. Lippincott Co.

Miss Dallas has added to the diary of her father at the Court of Russia, which was published recently in the *Century*, his diary at the Court of St. James, and has introduced the volume by a prefatory note from the hand of one of the author's friends, Mr. M. Russell Thayer. The attractive illustrations which adorned the magazine publication have, unfortunately, been omitted, leaving only a portrait of Mr. Dallas for the frontispiece. While there is a certain interest attached to the pictures of diplomatic life sketched by the author, in what are, for America, fairly remote historical times, it cannot be conceded that his Diary is one of the epoch-making kind, which will be handed down to posterity because of the comprehensive view that it affords of people and things. If we consider the divisions of the Diary separately, it will be seen that this proceeds from different causes, which, however, operate with similar effect. Of both sections one objection holds good—the entries are too fragmentary to permit of the reader combining them into a comprehensible history, even of the brief periods which they cover. The author's knowledge of people, their connections and relations, is too imperfect to be illuminating to the reader who is in search of information; and his descriptions of festivals, court ceremonies, and the like are incomplete, so far as the mere seeker of amusement's aims are concerned, even when they are not also lacking in adequate understanding of the significance of the occasion.

This is notably the case with his account of Russian matters. Passing over the inaccuracies of names and places, phonetically spelled, which might have been avoided by competent revision, we find that he is careless in observation and in inquiring the meaning of what he sees. For example, he writes: "The river Neva rose to-day, under the influence of a strong wind from the southeast, three feet higher than I have yet noticed it to be." And again: "A strong northwesterly wind has brought down the ice from Lake Ladoga." Both these statements involve physical impossibilities, since the river can rise only under the influence of a westerly or southwesterly wind, and the ice must be driven out by a breeze in which east figures to a marked degree. On April 7, 1838, Mr. Dallas notes down this item:

"The day is kept by the Russians in a peculiar manner, and apparently for the especial benefit of children. The Gostenadvor [meaning the *Gostinny Dvor*] has been surrounded by booths for vending toys and nicknackeries during the last three days, and the throng there to-day was great. Among other things bought and sold are switches of a shrub I could not recognize, seemingly just vegetating, and which are said to be accompanied in their use by good luck to the person flagellated."

The explanation of this mysterious note is interesting, and might easily have been discovered by a little investigation. The nicknackeries are sold for cheap Easter "eggs," or presents, ten days before Easter; the switches of the unknown shrub are the pussy willows, which are used as palms on Palm Sunday, immediately following the popular fair. The flagellation is merely a supplementary superstition. The next entry is equally baffling, though a few words would have informed the reader that the Court festival described under date of April 16 is the famous Easter service at the palace. These are only a few of the many instances in which the writer does not understand what he is describing, as was natural, considering his inexperience. Nevertheless, the narratives of splendid entertainments at the Russian capital, at a time when thirty-one days from New York was phenomenally swift travelling for letters, are very interesting to those who are not sufficiently posted to notice the omissions.

The English part of the diary, covering three and one-half years, must necessarily suffer by comparison with the published diaries of noted Englishmen who were familiar, for a lifetime, with the social and political questions which Mr. Dallas handles as a stranger. Occasionally we find an entertaining anecdote, such as the first use made of his official seal by a new Lord Chancellor, to secure his own retiring pension in case of accidents, and the like. The incident with the negro at the International Statistical Congress, on July 16, 1860, Mr. Dallas's forecasts and comments on the exciting events in America between 1857 and 1861, and the glimpse which we get of Motley, the historian, furnish the most important items of interest in this section of the work.

A little competent proof-reading would have freed the book from many curious typographical errors, as well as from the peculiarities in the Russian words which sometimes render them almost unrecognizable. The diaries would not be accepted, by either Englishmen or Russians, as additions to their knowledge or literature, which is the crucial test for such productions. We may therefore consign the book to the list of temporarily interesting works, and decline to enter into further discussion of the reasons why it cannot be justly regarded as a contribution to standard history.

Old Touraine: The Life and History of the Famous Châteaux of France. By Theodore Andrea Cook, B.A., sometime scholar of Wadham College, Oxford. 2 vols. Imported by Charles Scribner's Sons.

In Mr. Cook's discourse the thread is architectural, but the interest is historical. The book is in plan an itinerary of the great châteaux that line the Loire from Blois to Saumur—Chambord, Blois, Amboise, Chenonceaux, Loches, Langeais, and the rest—but in reality it is much more and better than that. Most of the principal personages and events of French history in the long period from the first Plantagenets to Henry IV. are shown more or less summarily, and, when the stage admits it, are well displayed. There are effective pictures or glimpses of Louis XI. and Louis XII., Francis I., Louise of Savoy, and Catherine de Médecis, the two Marguerites of Navarre, Henry IV., Coligny, Bourbon, Montmorency, the Dukes of Guise, and a host of lesser personages; of festivities, conspiracies, assassinations; and now and then some imposing foreigner, like Gian Galeoazzo Visconti, or Ludovico Sforza, or Leonardo da Vinci, crosses the stage. It is surprising, when we see it told together, how much that was important to France and to the world went on within this narrow district and these royal châteaux. If we were to complain, it would be that Mr. Cook's stage is too crowded. We get a kaleidoscopic succession of people and things, and an affluence of detail which all his care cannot save from confusion. The scene shifts from château to château in such historical sequence as is possible, but the order of history is not geographical; the characters are always coming and going though they are dismissed, turning up in one scene after they have died in another. This does no harm to the student who knows them all and where they belong, but is an embarrassment to the general reader, who would carry away a clearer impression if much of the detail were left out, though the book might be incomplete as an itinerary. The author adds something to the difficulty at times by the sort of indirect allusiveness that used to make Mr. Freeman's enemies blaspheme. The trouble with the allusive style is that no one remembers everything, and what one remembers another forgets, or perhaps has not read. Allusion saves space, and, if judiciously restrained, is a stimulus to the reader; but to the writer it is an indulgence that calls for self-control.

The architectural descriptions are slight and secondary, based on few and well-known authorities. The book-making is excellent; the half-tone illustrations of the buildings and the reproductions of Miss (or Mrs. ?) Cook's capital drawings are good and well chosen, and the author has done well to repeat the map and index at the end of each volume.

Record of Scientific Progress for the Year 1891. By Robert Grimshaw. Cassell Co.

This volume is mainly taken up with engineering matter of no special interest from a scientific point of view; and even here the record of progress is a miserably careless one. The only sciences, properly so called, which receive any notice at all, are physics and astronomy. Now it so happens that the year 1891 was a great year for astronomers, and more general attention was directed towards this science than towards any other. In the first place, there was the discovery by Mr. S. C. Chandler of the 427-day period in the variation of the latitude—a fact which attracted the attention of all scientific men, and which will lead to the more accurate ascertainment of a good many other facts. Second, there were observations relating to the question whether the planet Venus has a period of rotation exceeding 200 days, or of about one day, as previously held. Third, there were the extraor-

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dinary discoveries in the history of Babylonian astronomy by Fathers Epping and Strassmaier. There were, besides, important discoveries in stellar photography. Will it be believed that this pretended 'Record of Scientific Progress' does not mention one of these things? Dr. Grimshaw says: "There seems to have been during 1891 but little astronomical matter worthy of special chronicle." On the contrary, there is probably no scientific man who has not remarked the exceptionally great general interest attaching to the astronomical work of 1891.

BOOKS OF THE WEEK.

Abbott, Rev. Lyman. The Evolution of Christianity. Boston: Houghton, Mifflin & Co. $1.25.
Bell, Clark. Medico-Legal Studies. Vol. 2. The Author.
Berg, Louis de C. Safe Building. Vol. 2. Boston: Ticknor & Co. - $5.
Black, H. C. A Treatise on the Laws Regulating the Manufacture and Sale of Intoxicating Liquors. St. Paul: West Publishing Co.
Canning, J. D. Connecticut River Reeds: Poems. Boston: J. G. Cupples. $1.25.
Cawein, Madison. Moods and Memories. Putnams. $2.
Chandler, Prof. F. W. Construction Details. Boston: Heliotype Printing Co.
Claretie, Jules. All for Jack. Rand, McNally & Co. 50 cents.
Dahn, Felix. What is Love? Chicago: N. C. Smith.
Daudet, Alphonse. L'Obstacle. Paris: E. Flammarion; New York: Westermann. $1.
De Tinseau, Léon. Love Knows No Law. Worthington Co. 25 cents.
Ewart, H. C. Toilers in Art. Thomas Whittaker. $1.50.
Flinn, J. J. Standard Guide to Chicago. 2d ed. Chicago: Standard Guide Co. $1.
Gardner, Prof. Percy. New Chapters in Greek History: Historical Results of Recent Excavations in Greece and Asia Minor. Putnams. $5.
Gibbins, H. de B. English Social Reformers. London: Methuen & Co.
Going, C. B. Summer-Fallow. Putnams. $1.
Gordon, Julien. Marionettes. Cassell. 50 cents.
Grinnell, J. B. Men and Events of Forty Years. Boston: D. Lothrop Co.
Hardy, Thomas. Tess of the D'Urbervilles. New and revised ed. Harpers.
Helen Brent, M. D.: A Social Study. Cassell. 75 cents.
Hensel, Octavia. Imperia: A Story from the Court of Austria. Buffalo: C. W. Moulton.
Hobbes, J. O. The Sinner's Comedy. Cassell. 50 cents.
Hudson, W. C. On the Rack. Cassell. 50 cents.
Hutton, A. W. Cardinal Manning. Boston: Houghton, Mifflin & Co. $1.
Learned, Marion D. The Saga of Walther of Aquitaine. Baltimore: Publication Agency of Johns Hopkins University.
Le Sage, A. R. The Adventures of Gil Blas. Worthington Co.
MacCabe, J. A. Hints for Language Lessons, and Plans for Grammar Lessons. Boston: Ginn & Co. 35 cents.
Marshall, Emma. Bristol Bells; A Story of the Eighteenth Century. Macmillan. 75 cents.
Memoirs of Baron de Marbot. 2 vols. Longmans, Green & Co. $6.
Normann, H. Politisches Konversations-Lexikon. Stuttgart: Levy & Müller; New York: B. Westermann & Co.
Norton, Prof. C. E. The Divine Comedy of Dante Alighieri. III. Paradise. Boston: Houghton, Mifflin & Co. $1.25.
Parmele, Mary. Answered in the Negative. Parmele & Chaffee. 50 cents.
Parsons, Rev. Reuben. Some Lies and Errors of History. Notre Dame, Ind.: *Ave Maria* Office.
Russell, W. C. Alone on a Wide, Wide Sea. John A. Taylor & Co. 50 cents.
Saltus, Edgar. Imperial Purple. Chicago: Morrill, Higgins & Co.
Sanborn, Mary F. It Came to Pass. Boston: Lee & Shepard. 50 cents.
Sweet, A. A New English Grammar, Logical and Historical. Part I., Introduction, Phonology, and Accidence. Oxford: Clarendon Press; New York: Macmillan.
Swett, Sophie. Flying Hill Farm. Harpers.
Symonds, J. A., and Margaret. Our Life in the Swiss Highlands. London: A. & C. Black; New York: Macmillan. $2.50.
The Fate of Fenella. Cassell. $1.
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Thurber, Samuel. Select Essays of Addison. Boston: Allyn & Bacon. 80 cents.
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